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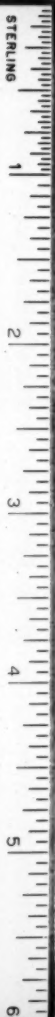
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SEAVEN

Helpes to Heauen.

Shewing

1. How to auoid the Curse.
2. How to beare the Crosse.
3. How to build the Conscience.
4. How with *Moses* to see *Canaan*.
5. *Simeons* dying Song, directing to liue
holily and dye happily.
6. Comforts for Christians against di-
stresses in Life, and feare of Death.
7. Feruent Prayers, to beare sicknesse
patiently, and dye preparedly.

The second EDITION: much enlarged by
Steuens Ierome, late Preacher at *S. Brides*.

Seene and allowed.

I O B 14. 14.

All the dayes of my appointed time will I waite till my change
come.

Nascentes morimur, finisq; ab origine pendet.

L O N D O N:

Printed for *Roger Iackson*, and are to be solde at his
Shop, neare to the Conduit in Fleetstreet. 1614.

Vm : AHS

2000

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TO THE RIGHT HO-
NOVRABLE, MY HONOV^{rable}
good Lord, RALPHE, Lord *Eure*,
Baron of *Malson* and *Wynton*, and Lord
President of his Maiesties Honourable
Councell, within the Principallitie of
Wales, and the Marches of the same :

all Blessings be multiplyed tempo-
rall, and *Graces spirituall.*



Y Honourable good Lord, it was once
an Axiome in the Ethnicke Schooles *,
that the whole life of a wise man should
be a continuall meditation of Death ;
which, as it was a Principle amongst
them, so it was the practise, not onely of
the Saints and Seruants of GOD, the auncient Patri-
arkes, Primitiue Christians, retyred Hermites, mortif-
ied Anchorites, and zealous professors of Religion : but
euen of the wisest and worthiest of the Heathensthem-
selues. The euidence of which will easily appeare to
those that are studious in the Word diuine, or conuer-
sant in Authors Ecclesiasticall or humane. Let vs re-
flect vpon ^aAdam, the first man, as his name signifying
Red earth; the Command giuen him, mixt with the curse
of tilling the earth; his Sinne, the cause of the dissolution
of that part which was earth ; his Garments, made of
the skins of dead Beasts, cloathing his members which
were (like the rest of the Creatures) nought but earth;

* *To a ho-
minis vita
mori in me-
ditatio.*

^a *Gen. ch. 1.
ch. 2, v. 3.*

THE EPISTLE

his Sickenesse, and Distempers, the fruits of his sinne, and preambles of his death; Gods Statute-Law, that he should returne to his earth, tolde him truely (contrary to the Serpent and the Woman) that he was a sinfull man, and therefore mortall: so, it seemes, these remembrancers not onely occasioned, but caused his meditation of his death. For, though he called his eldest Sonne

^b Gen. 4. 1. 2 *Caine*^b, or *Possession*, yet he called his younger Sonne *Abel*, or *Vanitie*; as being now experienced and schooled in that misery in life, and mortalitie in death, which was incident to him and all his originally and actually sinning seed^e.

^c Gen. 3. 19 In this Meditation to omit *Noah* the worlds restorer; *Sem*, or *Methusalem*, that Prince of peace; *Enoch*, that walked with God, with the rest; *Abraham*, the Father of faithfull men, imitated *Adam* the Father of men, who in his suite for Sodome, contused himselfe to be but *dust and ashes*^d; *Isaack*, who after the death of his Mother *Sarah*, went out to meditate, no doubt, as of her death, so of his owne^e; *Jacob*, that in his greatest crosse & humiliation, thinkes how his gray head should be brought to his graue^f; and in the height of his earthly joy and contentation, speakes from the abundance of his heart, of the *few and euill dayes of his Pilgrimage*^g; *Ioseph*, that amongst all his honours in *Aegypt*, thinkes and tels^h of the carrying his dead bones into Canaan; so, the rest had their thoughts mortified from the world, and fixed on their mortalitie: which appears as by other proofes, so by two demonstrations in their Buildings, in their Buyings. The first being not seiled houses or gorgeous Pallaces, (like *Nabuchadnezzars Babel*, *Nimrods Tower*, or *Cyrus his House*) but silly Tentsⁱ, like Shepheards Cottages, or Boothes in a Faire, or Lodges in the Campos: such as the *Zwiizards* vse, ready euery instant for remouall. The second being onely limited in a burying place for their dead: for, that is the greatest purchase that euer wee reade any of the Patriarkes

^d Gen. 18.

17.

^e Gen. 24 63

^f Gen. 37. 35

^g Gen 47. 9.

^h Gen. 50 25

ⁱ Gen. 18 9

DEDICATORIE.

Patriarkes made ^k, and the possessions which they most frequently mention. ^{1 Gen. 23. 4}
5.

What should I mention these Fathers that liued vnder the Law; *Ioshuah* the sonne of *Nun*, the Seruant of the Lord; faithfull *Caleb*; *Aaron* the Lords high Priest; or *Moses* himselſe, the greateſt of Legall Prophets, who mindfull of his mortalitie, euen before the Lord tolde him (as hee did *Ezekias*) that hee ſhould dye, made that Prayer, which the Fathers ſay the people of God vsed daily as a forme of Prayer, pathetically inserting this Petition ¹, that God would ſo teach them to number ¹ *Pſal. 90.*
their dayes, that they might apply their hearts to wiſedome: ^{12.}
the reſt ſucceeding ſympathizing in the like thoughts? ¹ *Job 10. 14*
Job wayting till his changing ſhould come ^m; *Dauid* making no more reckoning of himſelſe then of a Pilgrime, ⁿ *Pſal. 120.*
and ſtranger here amongſt men, ſummoning others alſo ^{3.}
to the conſideration of their vncertaine condition, and ¹ *Pſal. 49. 1.*
certaine end ⁿ. ^{2. 3.}

I might extend the line of this vlimited praſtiſe from the Patriarkes to the Prophets, from the Prophets to the Apoſtles. *Paul* as oft deſires, as hee deliberates of his diſſolution ^o: *Peter* counts his continuance here but as an abode in a Tabernacle ^p. Reſlect backe to Chriſts Diſciples: hee no ſooner ſpeakes of the death of *Lazarus*, but their thoughts worke vpon dying with him ^q; nay, **CHRIST** himſelſe as moſt frequently hee talkes and diſcourſeth of his death in the Goſpell, ſo in that Tranſfiguration of his ^r, the reflection and Idea of his Glorification, to ſtrengthen his Diſciples in their dying meditations, hee not onely tels of his owne death when he comes from the Mount, but euen in the Mount there appears two dead men with him, *Moses* and *Elias*. And, with the reſt, here old *Simeon*, the ſubieſt which in all obſequious dutie, ſubmiſſly I preſent to your Honour, as deſiring your Honourable patronizing, and deſeruing your holy praſtiſe, euen when hee had in his ^s *Deut. 33.*
armes the Lord of Life, ſeeing Canaan with *Moses* ^s, and ^{49.}
the

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t *Act. 7. 56* the Heavens open, with *Steuert*, to receiue his sitting
 u *Luke. 16.* soule, as *Abrahams* bosome did *Lazarus* u, thinking of
 22. his death and dissolution to his dust, hee sings that true-
 ly Cygnean and Swan-like song recorded *Luke 2. 29.*
 Which Song I haue diuided into his parts, and accord-
 ing to those talents and parts which Grace and Nature
 hath lent mee, haue descanted vpon, by Illustration, Ex-
 plication, and Application, to our secure, sensuall, and
 sinfull times: wherein I haue reuealed to the world,
 what GOD hath reuealed vnto mee by all meanes vsed,
 speculatiue, and practicall, from Reading, Study, Me-
 ditation, Conference with the Learned, and Reference
 of the Labours of approued Authors, both testimoni-
 ally and exemplarily, to the sacred Cannon of the Or-
 thodoxe Truth; but principally from that young, yet
 true experience, which GOD hath taught mee by ob-
 seruing (as a Physitian his Patients) the seuerall carri-
 ages and condicions of diuers men, in their healths, sick-
 nesses, liues and deaths, occasioned by those frequent
 visitations of the sicke; which, by reason of my place, I
 vsed these last yeeres, in a great and populous Parish: in
 which particulars the searcher of the heart and reynes,
 and the intelligencer of all Spirits, euen the Father of
 Spirits, knowes that I haue not aymed at any base, ser-
 uile or sinister ends, as gaine, profit, prayse, neyther am
 fed with any such ayerie and froathy conceits, being so
 conscious to mine owne imperfections, that I haue been
 by the importunities of others, rather passiue then actiue
 in this kinde, as is well knowne to some who are ac-
 quainted with my, more then *Fabritius*-like, lingring,
 cuen to the preiudice of the Printer, who expected and
 prepared the Presse for mee much sooner: but my onely
 end and ayme is Gods glory, his Churches good, con-
 uiction of the World of Sinne, conuersion of the
 Wicked from sinne, confirmation of the Weake in grace,
 discharge of my Dutie in my generall and speciall Cal-
 ling, furthering mine owne Account in my particular
 and

D E D I C A T O R I E.

and generall Iudgement, desiring, and with all the powers and parts of soule and body endeavouring (as I purposed and proposed betwixt GOD and my owne soule, in my first ingresse into this sacred Function) to imploy my Talents to my Masters best aduantage, painfully and gainefully as I could, so farre as a wearyed (if not weakened body,) would hold any proportion with a willing soule. Further good, further gaine then these, in these I desire not, I require not, besides satisfaction to mine owne soule, and comfort in my conscience, in deliuering in this Treatise, the very Image and Idea of mine owne thoughts, which as constantly as vehemently worke vpon this sad and fable subiect of Death, euery day more and more occasioned by the preparatiues to it, and summons of it, the crosses of life, chiefly from the discouragements and discomforts of an vngratefull and vngracious world, in that part of my life, which is eyther Morrall or Ministeriall, concerning my Person or Profession. 2. In respect of others, from the obligation of loue, I desire to lend the best light that is in mee (being originally fetcht from the word) to lead them thorow the darke wildernesse of the world, euen in the very shadow of death, to their Canaan, shewing all along in this Passage and Pilgrimage, to the weake and willing Christian, the Amalekites, and the Amorites, &c. the World, with her warres, weapons, horrours, terrours, breuitie, miserie, vanities; fitting them to fight, and encouraging them to their desired rest, by meditating of death, and preparation for death.

Which points and parts, with their seuerall adiuncts, as they are penned and published for the behoope and benefit of all in generall, so more specially (as in my first designs and desires I did both pretend and intend) in all dutious and deuoted affection, I humbly recommend them vnto your Lordships perisall, protection, and practise, and that for sundry and weighty Motiues.

First, in respect of the subiect here intreated of, which

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is not light and triuiall, such as *Virgils Gnat*, *Erasmus his Morio*, or commendation of Folly, *Sir Thomas Moores Eutopia*, or the generous *Sidney's Arcadia*, or such as *Lucians Fies*, *Apuleius his Golden Asse*, *Plutarques Gryllus*, &c. nor such friuolous and licentious stufte as our Poets and Poetasters, Comedians, and Pamphleters, staine so much Paper withall, and adulterate and defile the minds of so many: but the subiect is graue, sad, waighty, ponderous, euen that which is the suburbs eyther of heauen or hell, the Prologue to euerlasting follace or sorrow, as it is good or euill, euen Death, worthy your Honours Grautie, Graces, Yeeres, Place and Iudgement; be-seeing your most retyred Meditations, sincere Thoughts, greatest Priuacies, and deuouteest Soliloquies; yea, euen in the confluence of these earthly Honours, and Blessings, which you haue receiued from your King, your Counry, your late happy Espousals, &c. euen as *Ioseph of Arimathia* made his Sepulcher in his Garden; as the Heathen Emperours were wont to be crowned amongst the sepulchers of the dead, as the Nobles of *Ægypt* were wont to banquet, beholding the Anatomie of Death: as King *Agathocles* was wont to drinke vvine out of a Cruize of earth: as *Philip of Macedons* eares were euery morning saluted that hee was mortall: as *S. Ieromes* thoughts were euery houre posselt with that imaginary sound; *Arise you dead and come to Iudgement*; that so with these thinking of Death, amidst your earthly Honours you should so moderate or mortifie all earthly desires and delights, that liuing holily, dying happily, you shall be rightly Noble in life and death, with God and man.

Secondly, in respect of the sympathie and proportion betwixt your Honour, and those Heroes, *Moses*, and old *Simeon*; the one a Magistrate, the other a Minister, both Prophets, both great, both good, both truely Noble, (like those *Beræans* *,) in the best and new birth: the one walking with God, and comming in as neare

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neare priuacie and familiaritie with G O D, as euer did meete mortall man; the second a man venerable amongst the Iewes, called *Simeon the righteous*, fearing God, replenished with the Spirit of God, fellow-Disciple with that great *Jonathan*, to that famous *Hillel*, of whom euen their owne Rabbies haue writ, and they believed; that the Disciples of *Hillel* should neuer faile, till Christ were come: in which *Simeon* the spirit of the great Synagogue vterly failing and ceasing, as is vrged against them, it is an euident signe both that our and their *Messias* is come, which they deny; as also that God doth vterly abhorre that Synagogue and Sanctuary which they condole. Now, both these holy parallels (as propounded, and in some measure expounded, in their persons, in their practise) I by these Presents propose as Patternes worthy your Lordships Imitation and vertuous Emulation, liuing and dying; as your Honour is a shining President to others (euen of your place,) of Wisedome, Iustice, Clemencie, Sinceritie, Moderation, Affabilitie, and other Vertues both Morrall and Christian.

Thirdly, this poore Orphan of my Intellectuall powers, and first mentall Childe as it were of my Vnderstanding part, wrapt in these shedules and sheetes (which *Tranell* and *Time*, as the Mother and the Midwife haue brought to light) in a dumbe and silent Oratorie, seemes to call your Lordship Patrone, both in Dutie and Desire, of Right and of Necessitie: for hauing (as its inchoation In the Citie) so continuation and perfection in that place of the Country, where I my selfe had my first breathing, beginning, production and education, euen within the confines of your owne territories: to whom doth it owe as due, his first dutie of Homage and Fealtie, but to your Lordship? Besides, it being strayed from mee (whither and to whom G O D knowes) being as Wafe and Straife, to whom belongs it but to the Lord of the soile? Neyther doth it lesse incline

1 *Acts* 17.

11.

Heb. 3. 2. 5.

2 *Luke* 2. 25

a *Zanc. de*

sacr. Scrip.

b See the

Iewes *Talmud*

in the

Treatise

Iomach. cap.

Tereph. Be.

calphi.

c See *Marnes*

truesse of *Religion.*

Pag. 500,

Malton in
Yorkshire.

THE EPISTLE 7

*Dente
Thamino,*

to your Honour in necessitie, least it be abased and abused of the iniurious world, in the nonage and minoritie; least it be torne and rent with *Doegs*, or Dogs like *Euripides*; least it be poysoned and enuenomed with the black and Theonine teeth of Enuie, Ignorance, Amulation, or their Daughter Detraction, Monsters that I haue alwayes fought withall in humane shapes, as *Paul* did with Beasts at Ephesus: therefore least some Flyes buzze, some Snakes sling, some Crittiques carpe, and Cynickes scoffe; least it finde his *Hieronomastix* (as *Homer* found his *Homeromastix*, and *Virgil* his *Aneidomastix*) it appeales not onely to your Honourable, but Learned and iudicious protection.

Fourthly, and especially, that I might at last accomplish not the least of my earthly desires, to shew my selfe in some measure gratefull to your Lordship, for so many and manifold accumulated fauours, cuen to my desires, exceeding my desarts: from whom, and from whose Honourable House, as primarily from God, so instrumentally (next vnto my King, from whom I draw the common ayre; my Parents, from whom I had my being; the Vniuersitie, my Mother, and Tutors, from whom I had my education and well-being; besides those that are my selfe and from my selfe in my Familie,) as I know I haue receiued most good, so I acknowledge my selfe to be most obliged for that good: not onely participating in those generall and common fauours with my friends and bloud, but in speciall reflecting vpon those by whose meanes I was first furnished with meanes in the Ministerie, competent and certaine, vnder the shadowes of whose wings I haue been protected, by whose Graces I haue beene countenanced; by whose countenance encouraged; nay, by whose very counsels I haue beene directed in my best courses in my calling: and lastly, by whose largesse I haue beene provided for, not onely for the present, but with a free donatiue for the future. For all which fauours, if I should not thinke my selfe

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selfe as much indeared and indebted as *Virgil* to his *Augustus*, *Horace* to his *Mecenas*, *Varro* to his *Asinius Pollio*, *Cicero* to his *Pomponius Atticus*, *Oppian* to his *Anthoine*, *Euripides* to his *Archilaus*: or (to leaue Heathenish Parallels) as a Preacher can be to his Patrone; I should shew my selfe as Viperously vngratefull as the continuation of these fauours is submissly desired. Accept therefore, Right Honourable, and in my heart, truly honoured *Mecenas*, this Rapsodickall poore Paper present, this Persian gift, as an argument of my vndoubted and redoubled Loue and Dutie to you and yours, my much respected Lady, your Honourable Coniugall Yoake-fellow; my Honourable Fauorites, *Sr. William Eurie*, together with his no lesse wise then religious Lady, with my vsayned Prayers to the God of Heauen, for the continuation and augmentation of all Blessings temporall and spirituall, with accumulation of all Graces externall, internall and eternall, vpon your Honours, and vpon those pleasant and fruitfull Oliue branches, the hopefull Honours of the House of the *Euries*, in all humilitie I take my leaue, submissly resting in all duties to be commanded,

Old Malton. March 10.

Your Lordships

truelly deuoted Chapleins,

STEVEN IEROME,



To the Readers: chiefly, his late
Auditors at S. Brides in London.



*Christian Friends, whom I loue unfai-
nedly, in truth; and for the Truth, as
I haue published this myrrhour of dying
Moses, and Song of holy Simeon, for
the good of Gods Church in generall (to whom I
haue deuoted my selfe, my life, my labours) so in
my reserued thoughts, more peculiarly, I tender
and present it vnto you, my late Auditors, aboue the
rest. First, as your due by right, being some few
Gleanings after the Haruest, and some few Grapes
of the Vintage of my Ministry amongst you, or
more plainly and properly the flowers of some Fu-
nerall Sermons, occasionedly preached, now printed
for you. Secondly, that you might receiue by this
single and simple labor a double benefit, by a redou-
bled reflexion vpon your understandings, memories
and affections; as through the organ of the eare, by
hearing, so of the eye, by reading: both which, Phi-
losophie calls Sensus doctrinæ, the senses of lear-
ning. For which respect I haue turned my tongue
into a penne, and the gesture of a lining man into a
dead letter, writing the same things with Peter, as
Paul spoke twise the same words. Which penning,
though in respect of preaching, it be but as a pain-
ted fire, to the powerfull Element; as the dead por-
traiture*

TO THE READERS.

traiture, to the living person; like the dead corps, to fighting Hector, yet the same things red to those that before heard them, haue the place of the Moone, at least to enlighten the brain, though Hearing, the power of the Sunne to heate the heart. Besides that, you may act the noble Bereans part the better, in trying the spirits; more retentiuely, and deliberately examining the Truth, then infirme and weake memories could conveniently from a volatile tongue. Thirdly, they are as desiredly so deservedly yours, euen as my selfe was, with my labours, by mutuall consent: and therefore I send you onely backe those Exercises which you haue payed for: and withall (in my occasioned corporeall absence) the presence of my spirit, the pledge of my heart, the argument of my well-wishes, and constant desires towards you, an Epistle of that zealous affection which I iustly beare you, a testimonie of my gratefull remembrance of all those true effects of your Christian loue towards me: the answering of which loue is not the least of my earthly desires. As a true scale whereof, I send you this poore Paper-present, desiring your acceptance, as of the gift, so chiefly of the heart of the giuer. Good it may doe you, if God concurre with his grace and his spirit; weake meanes may worke Martification, euen the Cockes crowing may awaken Peter: but it can doe none, vnesse accidentally the fault be in your selues; euen as to some the Word it selfe and the Sacraments, with all holy things, are the saour of death; euen as meates and medicines to a weake

¶¶ 3
stomacke

TO THE READERS.

Stomacke and distempered body, turne to diseases and Anguors, by reason of vicious humours.

To give you a fore-taste and relish of what you shall further finde in these united Treatises, the chiefe marke that I ayme at, is (after the patterne of two myrrours of men; the one, the Pronouncer of the Law, the other a Trampe of the Gospell,) to teach you how to dye as well as willingly. A Lesson which the wisest amongst the Heathens, euen their Sages, Philo, sopers, and Gymnosophists; nay, many learned Scribes, Disputants, and great Rabbies amongst Christians, eyther neuer knew preceptorily, or forgot to practise, as their Tragickall ends (some whercof I haue exemplified) doe demonstrate. A point taught onely in the Theoric, in the Schoole of Christ to his Disciples, his docible Symeons; wrought in the practicke part by his spirit, in the hearts of the Saints of Sion.

Further, I haue let you see your owne faces in two exemplary Glasses, what you ought to be, euen Gods Seruants, righteous with men, religious with your God, that so your worke may receiue the reward, euen true beatitude, the soueraigne good. Labouring moreouer so to wash the foule spots and aspersions of your sinne-soyled soules, that you may appeare beautifull and gracious, as Hester to Alluerus, when Death, Gods Pursuant fetcheth you to stand before the King of Kings: being not defective, (at least in desire and endeavour) to lay before you the true exemplary forme and perfect modell how to liue holily, so to die happily.

What

TO THE READERS.

What I haue done further thousands will iudge,
 I neyther prayse nor dispraise mine owne doings; a
 Heathenish Master tels mee, ^a the one were vami-
 tie, the other folly: onely I may testifie thus much
 truly, that I haue not beene penurious in paynes.
 For, since I undertooke this taske, in as many weekes
 as Virgils Poems yeeres, I haue polished it, as I
 could, (as the Beare her Whelps by licking) per-
 uising some Authors for this purpose, drinking deep-
 ly at their Wells, where I thought the waters sweet,
 decking this for Gods Israell, with Egyptian Jew-
 els, euen some Heathenish Illustrations, as is lawfull
 and laudible in this kinde.

For the manner of penning, you haue my good
 will, if not skill in cooking what is catered; if I adde
 sometimes sowre Sauce, let it relish the better with
 you, what is untoothsome to a fleshy palate, will
 proue wholesome to a sound soule. For my words, I
 haue not beene very curious though cautelous, God
 and Nature haue administred them to my Pen, as
 to my Tongue, without martyring my selfe about
 them: if I haue erred, it is rather on the right hand
 then the left, in the excesse then defect, (as some
 haue taxed the one in Olorius; others, the other in
 Lipsius) rather chusing to flow and ouerflow (as
 Tully once did, before Athens brought him within
 his banckes) that I may be intelligible in expressing
 the notions of my soule, then with an affected concise
 Lipsian and Laconian breuitie to be obscure, as is
 said of Aristotle, Theophrastus and others, who
 for their stiles are said to write to torment their

^a Aristotle
 apud Val.
 Max. lib. 7.
 c. 2.

T O T H E R E A D E R S :

Readers; I haue laboured to giue a good garment, to a good body; to clothe a good subiect in words fited, not affected.

For the matter; you haue here not what Sathan shewed Christ, the World with her glory and her pompe: but a Map of mans Misericie, a Modell of his Mortalitie, of the Worlds Vanitie, Lifes Breuitie, so brittle, so brieue, so short, so certainly uncertaine in his flitting, in its fading, that the Word intitles our life in this world, a Pilgrimage, Gen. 47.9. a Flower, Esa. 40.7. a Smoke, Psal. 102.3. a Weauers shittle, Iob 7.6. a House of clay, a Shepherds Tent, Iob 4. 19. Esay 38.12. a Shadow Iob.8.9. a Dreame, Iob 20.8. Vanitie, nay, Nothing, Psal. 39.5. All which points, with sundry moe, I haue according to my Talent, laid open at the full, with sundry encouragements, euery where inserted against such feares as the thoughts of these things naturally possesse men withall.

It was my purpose also to haue added some comforts, as against the feare of death naturall, so of death spirituall and eternall, in the corroboration of the weake Christian against Sathan, the wounds of Conscience, and terrors of his owne Soule: but the length of these Lines, already extended beyond their propounded limits, ioyned with weaknesse of body, cause me to omit or pretermitt this, till some other occasions; where I shall, if it be requisit, reueale what I know in this practicall part of Diuinitie, in the meane space I referre you to draw cooling waters from those Springs of Israel, to whom the Lord
hath

TO THE READERS.

*hath given the tongue of the Learned, to speake a
 word to him that is weary, in due season: in perusing
 the Workes of the worthy Perkins, D. Sparkes,
 Espmes, good old Linakers Comforts for affli-
 cted Consciencs, Hughes Troubled mans
 Medicine, The Pensives Practise, the Conso-
 latory Letters of that zealous Greenham, D.
 Hil, Wilcox &c. Ferrarius upon 51. Psalme, Mr.
 Knox upon the 6. Psalme, Mr. Downams Chri-
 stian Warfare, Luthers Consolations, The
 sicke mans Salve; chiefly, that best sixe-penny
 Manuel that I know in English Mr. Fremans
 Comforters, Wolcomb his Sinners salve; wish
 all those that haue strengthened the soule directly
 against desperation. Besides, if you desire further
 satisfaction in any point, cyther positive or contro-
 uersiall, concerning death naturally; in which these
 my poore paines doe not content you, the zealous &
 learned Lucubrations of men of good parts and
 paines, offer themselues, as Mr. Perkins and Lup-
 set, Mr. Sutton, with D. Hill, by their printed
 Workes, as their titles are, will teach you how to die
 well; Mr. Draxe lends the sicke man a Guide, ano-
 ther a Salve; Sr. Thomas Eliot lends a preserna-
 tiue against Death, Mr. Bradford writes against
 the feare of Death, Mr. Caue out of French shewes
 how to remoue that feare; Wolcombe lends Ar-
 mour against Deaths assaults, Erasmus shewes
 Deaths chances, Mr. Foxe exhorts the sicke:
 Deaths generall Proclamation is extant in Print,
 with his Trophies and Conquests. Couerdaille out
 of*

Also see
 Mr. Fau-
 hams and
 Mr. Tukes
 Bookes of
 the same
 subiect.

TO THE READERS.

* Printed
Anno 1506

of Dutch hath translated a Booke of Death. *Arsmoriendi*, the Art of dying hath bin long extant*. Also, the learned know what not only the Fathers, but Papists haue writ of this Argument, as Pontanus, Inclinus, &c. as also some Germane Protestants, as Bibembachius, and Brandmillerus in their Funerall Sermons, with others, both in Latine and English; all which I haue seene, most of which, before, and upon this occasion, read: and in many of them (omitting the principals) found small satisfaction, so that none by comparing mee with them shall finde me seruilely tyed to any of them, or taking any thing so verbally or by sentences from them, as it is not mine owne by method, digestion, and application. Neyther, I hope, will it be more blume-worthy in me, to write after these, then it was in Curtius to write the life of Alexander; in Baptista Egnatius to write the lues of Emperours; in Platina to write the lues of the Popes; after that seauenteen approued Authors had writ of the same subiect before the first; thirteene, before the second; and fiftene before the third, as a warrantable Writer reckons them*.

* Text in
Epistola
ante suam
Officinam.

And now hauing acquainted you what I haue done, how, and why, I send all vnto you, as Abraham sent his Seruant away with a blessing, euen such a one as I desire and intend. With which thought now the custome of all Epistlers cry it is time to conclude, least it be too tedious; yet beare I pray you with mine error of loue, which still extends my lines (being vncertain when or wheth er euer to see

TO THE READERS.

see all your faces againe in earth, by reason of that mortalitie we speake of, or to speake to you by audible voyce) to commend unto you (as a departing father would, some things to his children, as dying Dauid did to furnishing Salomon) onely these two things: first, that you would spend well the time of your short life. secondly, that you would prepare your selues for death. The first makes way to the second, (as the Needle for the Thread) the second for a third: euen a dignitie amongst liuing Angels, as Grace fits for Glory. First therefore, because the daies of your pilgrimage are as few as euill^a, as short as sinfull, that euen for that cause, as the Apostle counsell^b, you would redeeme the time: account of it (as not onely Christians, but euen the Heathens, Theophrastus, Seneca^c, with others, haue prized it) as the greatest treasure: yea, aboue your patrimonies and inheritances, from which you will not suffer your selues to be disinherited. Beware the losse of it (as Lodouicke Blosius, and that mysticall Thaulerus counsell amongst the rest of their documents) as of the most pestiferous poyson that is, knowing that one of the offences whereof the Remembrancers and Checquer Officers, your guiltie consciences shall accuse you at the day of Iudgement, shall be abuse of time. Nay, saith Bernard^d, as a haire of our heads shall not perish^e, so not a moment or minute of time, whereof wee are Stewards, without an account rendered. Doe not therefore spend and misspend your short dayes that are allotted you for Gods seruice, and the working out your

^a Gen. 47.
9.

^b Eph. 5. 16

^c De vitæ
breuitate,
sic Epistola
1. ad Lucil.

^d Sermone
ad Schol.

^e Luke 21.
18.

TO THE READERS.

your owne saluation, eyther in idleneſſe, doing na-
 thing ^f, or doing other things, or euill things: not in
 the purſuite of profit, the proſecution of pleaſures;
 not in the ſervice of the ſinners Trinitie, the fleſh,
 the world, the diuell; not in chambering & wan-
 tonnes, not in ſurfetting & drunkenneſſe &c. &c.
 not in heatheniſh luſts, cardings, dancings, and the
 like; not in frequenting ſoule-joyling Enterludes,
 Paganish Playes; not in the practiſe of gaming and
 prohibited playing ^h; nay, ſaith Chriſoſtome, not
 in prittle prattle, not in idle talking ⁱ, ſcurrulous
 ieſting, Satyricall gibing, vaine diſcourſing, witty
 quipping, fooliſh tales-telling, vnchriſtian backbi-
 ting, carnall goſſipping, ſenſuall company-keeping,
 profane taunting, counterfeiting geſtures, Apish
 actings, light and laſciuious dauncings, making
 mowes, and ſuch antique toyes, to make men merry:
 but in holy actions, proceeding from ſuch mortified
 affections as ſhall declare you to be crucified to the
 world, and the world to you, that firſt happily you
 may dye to the world, that ſo hopeſully you may dye
 out of the world. I vrge not theſe to take from you
 the uſe of all recreations: I know (what Iob felt ^k)
 that your fleſh is not braſſe nor ſteele, but brittle
 and flexible: I know, that the ſpirit is willing, the
 fleſh as weak ^l: I know, that as Birds and Beaſts
 require reſt, ſo man, without which no fleſh is du-
 rable ^m: I know, that reſt is not ſufficient without
 recreation, which cauſed all Nations to uſe thoſe
 Feriæ, which wee turne into Feaſts; which recrea-
 tions, not onely the beſt of Heathens, as Amaliſ,
 Socrates,

f Nihil a-
 gendo, ali-
 ter agen-
 do, male a-
 gendo.
 Seneca.

Rom. 12.

13.

Prou. 21.

17.

Mat. 12.

36.

Iob 6. 12

Mat. 26.

41.

m Quod
 caret alter-
 na requies
 durable
 non eſt.

TO THE READERS.

Socrates, Scxuola, &c. Nay, the strict Lacedemonians, but euen the strictest Christians haue approuedly used: I know, the Apostle approues of that Eutrapelia, or urbanitie, which Philosophy makes aⁿ vertue; nay, Christ himselfe who oft wept^o, yet euen often lead his disciples with him into the fields, as though he should say, you are men, rest & refresh you: neyther was I euer perswaded in iudgement or practise, but that the birds flying, dogs smelling, &c. is not onely for mans profitable use, but honest delight: those limits being obserued, which iudicious Diuines^p haue from the word prescribed. Yet for all this you must not abuse what you may lawfully use; you must not turne Christian liberty into licentious carnalitie; you must not make of Recreations, occupations; you must not passe away the time in pastime, as is the foolish speech and wicked practise of fleshly minded men. To which men I say, with Bernardine, De Sena, that if they once come to lodge in Hell, the place for impenitent profanenesse^q, if the trafficke of time should be carried thither to be sold, they would giue if they had a thousand worlds, for one halfe houre to repent in. Preuent you therefore the time, lest afterwards you fruitlessly repent your neglected opportunities, like Diues in the Parable^r. Whilst you haue time doe good^s to others, to your owne soules; labour in the Vineyard, in that calling wherein you are planted and placed^t; thinke that day lost (with the heathenist Cato^v, & Titus Vespasian) in which you doe not some good; employ your Talents gainefully, at least painefully^x; worke

^a Arist. in
Eth.
^o Iohn II.
35
Luk. 19. 41

^p See Mr.
Perkins in
Cases of
Conscience.
Deating in
Hebrzoz,
in initio.
Aquinas.
124. q 168.

^q Psal. 9. 17

^r Luke 16.

24.

^s Gal. 6. 10

^t Mat. 20.

1. 2.

^v Plutarke.

^x Lu. 19. 13

TO THE READERS.

out your saluation in this day of saluation; do worke
 72 Cor. 6. a acceptable in this acceptable time^a; worke whilst
 a Ioh. 9. 4 it is day, before the night come^a; trafficke in the
 Mart-time, buy in the Fayre; hoist saile in the
 Tide-time; prepare corne in the plentious time; pre-
 b Pio. 6. 6 pare with the Emmet^b, against a rainy day, hord
 up in lifes summer what may bestead you in deaths
 winter; if with Bernard, Balil, and that holy Arse-
 c Dion. Car-
 thus. in opu-
 sculo. nius^c, you be not so strict to redeeme time, from
 sleepe and repast, and the ordinary workes of Na-
 ture, yet at least, like Christians, from words and
 workes which are vaine and viciuous, knowing that
 onely that time is yours, which is spent righteously,
 and religiously, all the rest you are coosened of by
 Sathan, that is spent in the seruice of sinne, euen as
 Sauls reygne is onely reckoned two yeeres, because
 d 1 Sam. 13. in those he onely reigned well^d, as Simile, and
 e Dion. Car-
 thus. that noble^e Conuext accounted in his death; that
 he had liued onely seauen yeeres; and Barlaam in
 f Sustris de
 Barl c. 18. Damascene^f, that he had liued onely forty yeeres,
 though they both dyed old; because all their life
 before in sinne, was a death and no life, and so they
 prize it, so the Saints haue thought it g.
 g Hier. in
 Aggenm.
 cap. 1.

Now a word or two to prepare you for death, as
 Moses did the Israelites for their Passeouer: in
 which, for the first part of your preparation, I
 commend vnto you the frequent and serious medi-
 tation of Death, after the practise of Patriarkes,
 Prophets, Apostles, Christians and Pagans, whom
 you shall finde further exemplified in this Treatise,
 this thought will further your Repentance, strike

TO THE READERS.

at the roote of sinne, makes you with the Pylot that
 sits at the stearne, beare off from the shelues and
 rockes of many dangerous occasions; will cause you
 to use your talents well, like that Seruant that fea-
 red his Masters comming^h. The Niniuites fast,
 and repentⁱ; the Publicanes feare and quake^k, when
 Ionas cryes to the one, and Iohn to the other of
 their imminent end; Ahab is humbled^l, Felix
 trembles^m; the Captaine ouer fiftie sats downe and
 supplicatesⁿ; when from Elias and Paul they
 beare and see the sentence of death and iudgement;
 this or nothing will draw your hearts out of the
 earth, if with Moales and Antes they be there
 wrooting: this will pull downe the lofty and Giant-
 ly lookes of Pride, quench the fire of Lust, curbe
 the ranckour of Malice, bridle the fiercenesse of
 Wrath, (euen as dust cast amongst angry Bees,
 makes them quiet,) mortifies many moe sinnes,
 kindles and keepe denotion, as asbes keepe in fire,
 Therefore I counsell you to number your dayes^o, to
 remember your ends^p, to make your Sepulchers
 in your Gardens^q, to thinke of death in life, to
 strew Asbes with Daniel^r, to discerne the steps of
 death, least it steale away your time, and the plea-
 sure of life inueigle your hearts, as Absolon did
 the hearts of his Fathers Subiects, least the euill
 day take you. as the snare the Bird, and the net
 the fish; least that be objected to you which God
 once to Israel, that you remembered not your ends^s.

Other Rules I might prescribe, but that I may
 not make the gate too great for the Cittie, for
 some

^h Luke 13.

38.

ⁱ Iohn 3.8.

^k Luke 3.9.

10.

^l 1 Kin 21

v. 19. v. 27.

28.

^m Acts 24.

26.

ⁿ 1 Kin. 1.

13.

^o Psal. 90.

13

^p Eccl. 1.

40.

^q Iohn 19.

41

^r In Apo-

cryph.

Dan. c. 14.

^s Lam. 1.9.

T O T H E R E A D E R S .

† See the
 last Ser-
 mon in Si-
 mon his de-
 sired Pacifi-
 cation.
 ‡ Cramba
 his cocta.

*some Cynicke to scoffe at : I referre you to the Con-
 clusion of the Tractate it selfe †. I will not giue
 Coleworts twise sod ‡.*

*Now, the last thing that I desire of you is, that
 you will reade without partialitie and preiudice.
 If there be any circumstantiall errorrs in Printing,
 as transposition, addition, or defectts of some Let-
 ters, Syllables, or Words; not right placing of the
 Comma's, Colons, or full Points, or seeming de-
 fect, in not alwayes quoting the Chapter and Verse,
 to which I haue reference testimonially, or exem-
 plarily, (which perhaps would haue stufte the
 Booke too full) or in any such circumstances, which
 my farre absence from the Presse might occasion :
 I pray you let your loues make the best constru-
 ction : if any thing be amisse that is mine owne; if
 ought here be good, that is the Lords, and his
 Grace in mee : to which good Grace commending
 you, and these my poore labours for you, I rest,
 as now, so euer,*

† Yours in the best bond

STEVEN IEROME.

MOSES
His sight of Canaan:

With
SIMEON his Dying-Song.

Directing
How to liue holily and dye happily.

BY
Steuens Jerome, late Preacher
at St. BRIDES.

Seene and allowed.

Nascentes morimur, finisq, ab origine pendet,

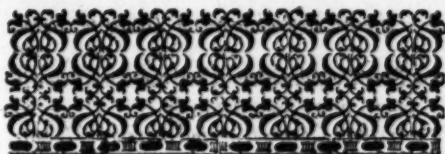


LONDON:
Printed for Roger Jackson, and are to be solde at his
Shop, neare to the Conduit in Fleetstreet. 1614.

His light of Consciousness

2-poly(4-vinylpyridine)

1944



The chiefe Contents of the two
subsequent TREATISES.

*In Moses his sight of Sion, these things
are obseruable.*

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² How Cases are wisely to be carryed before the Magistrate. pag. 3
³ The true Rule of iudging Cases, Consultation with God. pag. 4
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⁵ Moses is forewarned to dye, and how God forewarnes vs. pag. 9
⁶ All must dye. 13
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MOSES



M O S E S

His sight of *Sion* : applyed
to encourage and direct euery
Christian to his heauenly

CANAAN.

NUMB. 27. 1. 2. 3. 4.

*And Zelophehad the Sonne of Hopher,
had no Sonnes but Daughters.*

CHAP. I.

*The case of the inheritance of Daughters
propounded.*

SECT. I.



Ecause this case of the Daughters of Zelophehad is extraordinary, and not obvious in the Scriptures besides; in any the like example; it will not be amisse, lying in the forefront of the Chapter, bordering vpon that of *Moses* his warning to dye : since it concernes

2 *Moses his sight of Sion,*

a subiect not vsuall, the title of the *Womans Inheritance*, to touch it in some perticulars, and the rather, because it was the last case that *Moses* adiudged, immediately before that the Lord himselſe ſentenced and adiudged him to dye. In which, though there be many things worthy our exact dilating and vrging, both pleaſing and profitable, as would appeare in the opening and applying of this Scripture: yet I chooſe rather, from the warrant and writings of an excellent Light in our Church, according to his Method, to commend vnto you, theſe Notes and Obſeruations.

B. B.

1 Note.

Expoſtulat.

Here then firſt note, how carefull theſe Daughters are of a place among the people of God in the Earthly Canaan, which was a type of the Heauenly: Ought not all wee to be as carefull for that Heauenly? yes, and more carefull: ſo no doubt are Gods Children, when their eyes be opened: and by name, *Women*; for although many are buſied about attyes and vaine ſhewes, to make them pleaſing vnto men, yet others doe ſecke by all meanes for that eternall reſt, and how to be pleaſing vnto God; which is the onely good and perfect way: *Favour is deceitfull and beautie is vanitie, but a woman that feareth the Lord ſhe ſhall be praiſed.* *Prou. 3. 30.*

Seſ. 2.

Sect. 2.

How cases are wisely to be carried before the Magistrate.

OBserue how these Daughters goe not vp ^{a Note.} and downe from Tent to Tent, from one to another, tatling and prating, murmuring and complaining; but directly they goe to the Magistrate, and there exhibite their desire, waiting for reliefe and order from him: so should all men doe, not marring a good cause with ill handling. Being come to him, see how modestly, and womanly they propound their matter, without any vnfitting words of choler or anger, or any vnseemely behauiour any way: see againe how vvifely they preuent an obiection, that might haue beene made of their Father, that happily he was one of those Rebels that tooke part with *Corah, Dathan,* and *Abiram*, and so perished. No, (say they) our Father dyed in the Wildernesse, and he was not among the assembly of them that were assembled against the Lord in the Companie of *Corah*, but dyed in his sinne: that is, as all sinners must, *for death is the reward of sinne, &c. Rom. 6. 21.* Where you may see what a comfort, what a credit and glory honest Parents be to their Children: they leaue a good name behinde them, which makes their children bold to speak

4 *Moses his fight of Sion,*

of them, when others must hang their heads and blush, eyther to mention them themselves, or to heare them spoken of by others. A great motiue to all Parents, euen for this cause, to be carefull of their carriage.

Sett. 3.

The true rule of iudging cases, Consultation with God.

FOr the iudgement and resolution of this request, it is said in the 5. *vers.* *Then Moses brought their cause before the Lord. And the Lord spake vnto Moses, saying: The daughters of Zelophehad speake right, &c.* Before, you see that the cause was brought before *Moses* and *Eliazar*, and all the Princes, such a coniunction there was of the ciuill Magistrates and Ecclesiasticall Ministers together in hearing of causes: which continueth euer since, as appeareth in good records of Antiquitie. But neyther *Moses* nor *Aaron* spake till they had receiued resolution from God, and vnderstood his will. In like manner should it be still with all Iudges, first to know and vnderstand, and then to iudge, wherein the Lord still is ayding and directing, although not by speaking, as to *Moses*, yet by his Spirit of wisdome and vnderstanding, of counsell and knowledge, men vsing the meanes as they ought

3 Note.

and his dying Comfort.

5

bought of learning and prayer; *Be wise ye Kings, Psal. 2. 10*
and be learned yee that are Iudges of the earth :
For Prayer; if any lacke wisdom, let him aske *James 1. 5.*
it of God (as Salomon did) which giveth to all *1 King. 3. 6.*
men liberally and reprobeth no man, and it shall
be given him, &c. 7.

Another vse, againe, men may well make 4 Note.
here, euen a caueat for Plaintiffes and Defen-
dants, to haue but such causes as if they be
brought before G O D, may be approued, as
this was of the Daughters of *Zelophebad* : but
alacke, should the most of our suites and con-
trouerfies in these dayes, be brought to this
touch and tryall, how impious, how hatefull,
how vile would they appeare. The all-holy
God is offended with our braules: much more
with our wicked paines, costs, and charges, to
effect the madnelle and malice of our Hell-
heated harts, in bringing to passe our diuellish
designes, and pestilent plots against our Bre-
thren : that I may say nothing of them that
pleade them to the vttermost of their wit and
cunning, daubing them ouer with humane E-
loquence, and painting them out with filed
and flowing words, against their owne consci-
ences, and that knowledge which they haue
both in the Lawes of God and man. Is it not
a grieuous fault to iustifie a wicked man, or to
condemne an Innocent man; and is it not so
in causes? Doth God pronounce a woe against

6 *Moses his fight of Sion,*

the one, and is hee not wroth with the other? Well, for this cause (if it were nothing else) there must needs be a generall Iudgement, that those things may be pleaded and iudged before the Lord, which are wrongfully pleaded and adiudged here. Well, God giue eyes and feeling, I say no more.

Set. 4.

The case adiudged, and spiritually applied.

Gods answer you see now following: first, particular, in regard of these women, *The*
 Verse 7. *Daughters of Zelophehad spake right, thou shalt*
give them a possession to inherit amongst their Fa-
thers Brethren, and shalt turne the inheritance
of their Father vnto them. Then generally, for
 Ver. 8. &c. *a Law to others; If any man dye and haue no*
sonne, then yee shall turne his inheritance vnto
his Daughter; and if hee haue no Daughter, yee
shall give his Inheritance vnto his Brethren; and
if hee haue no Brethren, yee shall give his Inhe-
ritance vnto his Fathers Brethren; And if his
Father haue no Brethren, yee shall give his In-
heritance vnto his next Kinsman of his Family,
and hee shall possesse it: and this shall be vnto
the Children of Israel a Law of Iudgement, (or
an Ordinance to iudge by) as the Lord hath
commanded MOSES. In which gracious An-
 swere these things may serue for our vse.

First,

First, we may note, that God reiected not ⁵ Noe, these women from hauing a place in his earthly *Canaan*, because so earnestly they sought and desired it : and thereby wee may gather comfort assured and infallible, that out of his Heauenly *Canaan* hee neuer reiecteth any that are desirous to haue a place in it : for *Hee that commeth to me* (saith hee) *I cast not away.* God would not the death of a sinner, but rather that hee would turne from his sinne, and be saued. God would haue all men to be saued, and to come to the knowledge of his truth, And in this, God is no excepter of persons, but in euery Nation, hee that feareth him, and worketh righteously, is accepted of him. There is neither Iew nor Grecian, bond nor free, male nor female in this, but wee are all one in Christ Iesus. Exclude not then your selues out of *Canaan*, and the Lord of mercy and goodnesse will not exclude you.

Againe, wee may note how harsh this disinheriting of Daughters is, because wee desire to continue the name: If God be pleased to continue the Land or Inheritance in our name, blessed be his will, if hee be against it, and to that end giue no Sonne but Daughters, wee fight against one that is too strong for vs, in seeking by-ways contrary to his rule, and how can it please him? God raiseth vp houses and putteth downe at his pleasure; for

*the Earth is his, and all that is in it : with his owne to doe his will who will controule and checke him ? Now if he doe this by a woman, why may hee not ? May hee raise a name by women inheritors, and may hee not change the name againe when hee seeth good, by giuing a daughter and no Sonne ? Let vs often thinke of the *Psalmes*, in a religious feeling, and humbly desire to receiue instruction from the Lord, *They thinke their houses and their habitations shall continue for ever, even from generation to generation, and call their lands by their names : but man shall not continue in honour, hee is like the beasts that dye. This their way vntereth their foolishnesse, yet their posteritie delight in their talke, &c.**

Here wee may note how grossely and grievously they erre, that condemne the government of Women, when Crowne and Kingdomes, by lawfull descent, in the all-guiding providence of God, fall vnto them : for, be they not within this Law of God, that he saith should be a Law of Iudgement. that is, a Law to iudge by of this matter for ever, *If a man haue no Sonne, his Inheritance shall descend vnto his Daughter ?*

CHAP. II.

Moses is fore-warned to die, and how God
fore-warnes vs.

SECT. 1.



THE second part of this Chapter
now followeth in the 12. Verse, *is*
mit, the shewing of the Land of
Promise to *Moses* and theretelling
him of his death, in these words:

*Againe, the Lord said vnto Moses, goe vp into
this Mount of Abarim, and behold the Land
which I haue giuen to the Children of Israel.
And when thou hast seene it, thou shalt be ga-
thered vnto thy people, as Aaron thy Brother was
gathered, &c.*

These points that are naturall
from this place will come againe to be spoken
of in the last Chapter of *Deuteronomic*, to which
I referre you. Let vs therefore I pray you,
euén seriously and zealously pitch our mindes
vpon these points: First, that *Moses* is not
here taken away sodainely, but is premonished
before that he must away, and a time giuen
him to prepare himselfe for it: a great and
sweet mercy of God to his Children. Where-
fore *David* prayeth heartily, *Lord, let mee Psal. 90. 12*
know my end, and the measure of my dayes: Let
me know how long I haue to liue. And againe in
another Psalm, *Teach mee to number my dayes*
that

1 Note.

10 *Moses his sight of Siōn,*

1 *that I may apply my heart vnto Wisedome.* The
 2 Lord doth not this by expresse words, as here
 3 to *Moses* : but first, by increasing weaknesse
 4 and infirmities vpon vs : secondly, by many
 yeeres : thirdly, by Examples of others daily
 before our eyes : and fourthly, many times by
 a secret instinct in our hearts, with arguments
 and circumstances fitting to confirme vnto vs,
 that wee must dye : so that if wee be vnpre-
 pared it is our fault that wee carry no better
 an eye to the Lords dealings with vs, no bet-
 ter a watch ouer our selues for state of body
 and minde, nor make better vse and applica-
 tion of things, as that often repeated counsell

Mat. 26. 41 in Scriptures willeth vs, saying, *Watch, watch,*

1 Pet. 4. 7. *for you know not at what houre, the Bridegroom*
will come, &c. Sweet is the Lord, and most gra-
 cious is his course. Let vs not be wanting in
 ours, and all shall be well : the time neuer so-
 daine, the thing neuer fearefull, but as wel-
 come as quiet sleepe to a wearied, and ouer-
 wearied body. A sodaine death to any one
 prepared, is no hurt : for the word of God is

Iohn 3. 15. 1 firme and immutable: *hee that beleueth shall*
18. 36. *be saved : No man taketh my Sheepe out of my*

Iohn 10. 29. *hands : There is no condemnation to them that*
Rom. 8. 1. *are in Christ Iesus, which walke not after the flesh*

Ver. 35. *but after the Spirit.* Again, *Who shall separate*
vs from the loue of Christ, shall tribulation, or an-
guish, or persecution, or famine, or nakednesse, or
perils,

and his dying Comfort.

II

perils, or sword. No, no, for I am perswaded that Ver. 38.
neither death, nor life, (no not sodaine death)
nor Angels, nor Principallities, nor Powers, nor
things present, nor things to come, nor height, nor
depth, nor any other creature shall be able to se-
parate vs from the love of God which is in Christ
Jesus our Lord. Now if none of these, certainly
not sodaine death as I said before, and there-
fore well saith the Booke of *Wisedome*, concern-
ing the godly, that though he be prevented by
death, yet shall hee be in rest: *hee was tak'n away*
least wickednesse should alter his understanding,
or deceit beguile his minde: though he was soone
dead, yet fulfilled hee much time, for his soule Esa. 57. 1. 2
pleased God, therefore hastned hee to take him a- 2 Chron. 34-
way from wickednesse, &c. 28.

It is said that S. Iohn dyed of an Apoplexie,
and Polycarpus wished hee might doe the like,
yet^a wee vsually pray against sodaine death,
first, in regard of the rash iudgement of the
world: secondly, many mens negligence in
preparing themselves for all houres; the want
of which hath made the godly sometimes ti-
merous, as wee see in *Dauid*, *Psal.* 39. 15.
thirdly, as their soules are not alwayes set in
order, so neither their houses, as in *Ezekia*,
2 Kings 20. 1. But I say againe, to one that
hath laid his ground-woke well, it is no hurt
blest be God: and for the iudgement of men
in taking Gods office vpon them in iudging
weakely

^a Why we
are to pray
against so-
daine death.

weakly or wickedly of their Brethren, *Mat. 7.*

1. 2. it is too rash vsually both in this and other things. The life before, and the profession and confession of a true Faith, ought to giue all men satisfaction; if not, let them remember that saying well, *Who art thou that indigest another mans Seruant? hee standeth or falleth to his owne Master and Lord.* To the

Rom. 14. 4.

^bThe fear
full estate
of the wicked,
by sodaine death.

^bwicked indeede that haue wallowed in sinne without feeling. sodaine death is fearefull, eyther in warre when the bullet taketh him, or at Sea when hee is drowned, or any other way whatsoeuer: when *Ammon* is nailed to the wall by his Brother *Abolon*, *2 Sam. 13. 28. 29.* when *Pharaoh* and his Companie be sodainly drowned in the Seas, *Ezod. 14. 27. 28.* *Corah*, *Dathan*, and *Abiram* sodainly swallowed vp of the earth, *Numb. 16. 32.* When *Zimry* and *Cosbee*, the Israelitish and Moabitish wantons be sodainly destroyed by *Phineas* Speare, or Gods plagues, in their filth or after, *Numb. 25.*

^e*Gen. 7. 21.*

^d*Gen. 19.*

^{24.}

^c*Dan 4. 30*

^f*2 Mach. 9*

^{5. 6. 7.}

^g*Act. 12.*

^{23.}

^h*Luke 12.*

4. 8. The old ^cWorldlings, and ^dSodomites sodainly consumed by fire or water; ^e*Balthazar*, ^f*Antiochus*, ^g*Herod*, the rich ^h*Churle*, with others, sodainly swept away like dung from the face of the earth, with the besome of Gods wrath, and strucke with Gods reuenging hand in the midst of their drunkennesse, crueltie, pride, couetousnesse, and such sins, their case is fearefull.

Self.

Sect. 2.

That all must die.

BUt though *Moses* be not sodainely taken away, yet away hee goeth : it is very true, and so must all flesh, therefore let vs reckon of it, *The reward of sinne is death, Rom. 6. 21.* And since all flesh is sinfull, to all is appointed once to die, *Heb 9. 27* *hodie an cras, &c.* whether it be to day or to morrow, it must be, it will be, a debt it is, and must be paid, laith *S. Augustine*, *Hodie mihi, cras tibi*, I to day, you to morrow, till wee be all gone : nothing more vncertaine then the time, nothing more certaine then the thing. They that liued so many hundred yceres, as *Adam, Methusalem, Noah, Sem,* and the other Patriarkes, of euery one it is said *Et mortuus est*, and hee dyed, the longest time had an end : and at the last death knocked for him, hee must away. And as no time so no vertue can auoid death, but euen *Moses* himselfe, as worthy a man as the earth hath carried, as the Word testifies of him, *Iosh. 1. 2. 13. Heb. 3. 2. 5.* yet this *Moses* must die.

But if a man maruell at this, why such men should dye, since sinne which is the cause of death, is pardoned & forgiven them, through faith in Christ : let him know that this is done for two causes.

First,

14 *Moses his sight of Sion,*

- First, for those reliques of sinne and corruption which hang vpon, and by death must be purged and taken cleane away, God then perfecting that sanctification which was begun before. Secondly, that wee might be made conformable to our Head Christ Iesus, who as hee by death ouer-came death, and rose from death to life, so must wee by him; both which ends yeeld vs great comfort, because they shew that death is not laid vpon the elect as a punishment, but as a mercy vouchsafed by a sweet father for the ends named.

Sect. 3.

God prepares his children to dye, as hee did Moses, by shewing them Canaan.

BUt before hee dye, and passe this way of Ball flesh, God will haue him goe into the Mountaine, and see the Land of Promise, this was done in sweet goodnesse, that with more ready will hee might make an end. And assuredly thus dealeth God with his louing children at their latter ends, euen giue them a glympe, a sight and taste of the true Land of Promise, that heavenly *Canaan*: which hee hath prepared for them after death. But as *Moses* to see this pleasant sight, must ascend vp into the Mountaine; so must wee raise vp, and lift vp our hearts, our soules, our thoughts, and

Obser.

and the eyes of our mindes, as it were aloft to an high Mountaine, that so wee may see what will make vs most willing to depart, that our ioy may be full and endlesse, as in *Peter.* *Mat. 17. 14.*

That *Moses* entered not into *Canaan*, but onely saw it, it had two ends: first, the punishment of his Incredulitie, when hee stricke the Rocke spoken of here in the 14. Verse of *Numb. 10.* this Chapter: and secondly, for mysteric, *Ps* *significet nos per Legem, cuius Minister, &c.* that it might signifie that by the Law, whereof *Moses* was Minister, wee may see as it were as farre off eternall life and saluation, but neuer enter into it that way, because through corruption of our natures, wee are not able to performe it, which being not performed, shut- *Gal. 3. 10.* teth vs out, and subiecteth vs to a curse. *Iames 2. 10.* *Mat. 5. 19.*

Señ. 4.

Moses obedience to Gods summons, a patterne to vs.

THat *Moses* went vp into the Mountaine to dye, *Dent. 34. 1.* is an example before our eyes of most singular obedience, for hee grudged not, hee grieued not, he shrunke not backe, but yeelded to Gods blessed pleasure, and was most willing and ready to dye. O that wee may finde grace and mercy with God, so to doe when time commeth, saying with tongue,

16 *Moses his sight of Sion,*

tongue, and saying with heart, behold here am I thy seruant, be it vnto mee as thou my blessed God wilt: Is my time come? and must I away? Lord then I come, and desire to be loosed, and to be with thee. Againe, that *Moses* endured so patiently the deniall of him to enter into the Land, which no doubt hee much desired, let it euer teach vs and strengthen vs to doe the like when God denieth vs our desires: for assuredly God will doe better for vs, as here he did for *Moses*, if vvee rest on his good pleasure. It is a true saying, it is a good saying, let it neuer goe out of our mindes; *Semper Deus suos exaudit, &c.* God alwayes heareth his Children, if not vnto their will, yet vnto their saluation and good.

CHAP. III.

*The nature of death sweetned to the Saints, with
fifteene resemblances of death to sleepe.*

Ver. 13.

OBserue it againe carefully, that death is not mentioned vnto *Moses* in any terrible words, but in sweet wordes, *Ibis ad Patres, Thou shalt goe to thy Fathers*, and so still is the death of Belceuers spoken of in the Scriptures, that we might draw sweet comfort from it, against any feare that fraile flesh may

COR-

conceiue of death. For there is a death which most men feare, and that is the seperation of body and soule, our naturall death: and there is a death which too few feare, and that is the seperation of the soule from God. *Vita corporis anima, vita anima Deus*, the life of the body is the soule, and the life of the soule is God: Against this naturall feare oppose this and the like phrases in Scriptures, You goe to your fa- *Gm. 15. 15* ther, therefore feare not. *Socrates* a Heathen was much comforted at his death, that hee should goe and meete with those learned Poets, *Orpheus, Homer, Hesiod*, and such like, how much more may wee ioy to meete with God the Father, and God the Sonne, and God the holy Ghost, with Angels, Arch-angels, Patriarkes, Prophets, Apostles, and all the holy company of Heauen; our fathers, our mothers, our sisters, and brothers, our friends and deare ones, that are gone before vs? O glorious sight, O inestimable comfort, worthy to make vs cry with the Apostle; *I desire to be Phil. 1. 23. loosed, and to be there: Come Lord Iesus, come Iohn 11. 15 quickly.* Death is an end of all misery, and the beginning of all blisse, an eternall dwelling with God againe, and an aduantage as the Apostle nameth it, a sweet sleepe, a comfortable rest, *Vita via*, the way of life, saith *Ambrorse: Nomen tantum fidelibus*, death is onely a bare name and no death indeed to the faith-

C full,

18 *Moses his sight of Sion,*

full, saith *Chrysostome*: *Nemo timet mortem, nisi qui non sperat vivere post mortem*; No man feareth death, but hee that hopeth not to liue after death: the Lord gaue, and the Lord taketh away life as well as goods, and shall not wee say with *Iob*? *Blessed be the Name of the Lord*. If wee hold for tearmes of yeeres, or at the will of the Lord, must not we be content to relinquish it when our tearme is expired. Wee our selues doe looke for it at the hands of our Tenants, and would be much offended if they should be disobedient: shall wee not performe to God what wee looke for at men? Grudge not at the losse, but be thankful for the loane: wee are Gods Tenants, and we ought to giue him his owne when it is due to him. Would you keepe a pledge from the true owner, that committed it to you for a time. Our life is Gods pledge, hee hath left it with vs now so long, he euer intended to call for it againe, and will you not restore it gladly and willingly without murmuring and repining? thinke how you would like that at mans hands to keepe your pledge? Heathens haue beene strong, and shall Christians be weake?

The Swan is said to sing most sweetly when shee must die, and shall Gods Children weepe? *Blessed, blessed are the dead that die in the Lord*, saith the holy Ghost, *Rev. 14. 13.* and will we
not

not belecue him? *O ignaros malorum suorum, &c.*
 O ignorant men of the miseries of this life,
 that doe not esteeme and prayse death, as the
 best inuention of nature: yea, let vs say rather
 it is the great mercy and goodnesse of God
 towards man: for first, it expelleth calamitie;
 secondly, it includeth felicitie; thirdly, it pre-
 uenteth the perils of youth; fourthly, it finish-
 eth the royles of age: *Omnibus finis, multis
 remedium, nonnullis votum;* to all an end, to ma-
 ny a remedie, to some a wish; deseruing bet-
 ter of none then of them to whom hee com-
 meth before hee be called for. As children
 feare their friends when they are disguised, but
 when their vizards are plucked off, are glad of
 them: so of death, Ignorance makes feare,
 and Knowledge ioy.

Cleambrotus, saith *Cicero*, after hee had read
Platoes Booke of the happy estate of the dead,
 cast himselfe head-long off from a wall, into
 the Sea, that hee might come to that happi-
 nesse: the same Author speaketh of another
 Philosopher that so disputed of the contempt
 of death, that many willingly killed themselves,
 whereupon *Ptolamy* the King forbad him any
 more to speake of that matter in his Schoole:
 Now alacke, what comparisons be betwixt
 Philosophicall Comforts and Diuine, out of
 the Treasure of Gods owne Wisdome, taken
 from his written Word? Shall wee then with

20 *Moses his sight of Sion,*

our light feare that, which they in their dark-
 nesse so little regarded? God forbid. The day
 of our birth wee neuer feare; and *The day of*
death (saith God, that is euer true) *is better*
then the day that one is borne, Eccles. 7. 3. That
 resemblance of death to sleepe in Scriptures,
 1 *Cor. 15. 51.* is most fit if you marke it, and
 full of pleasure: for,

1 As no man can euer wake, but of neces-
 sitie must sometimes sleepe: so no man can
 euer liue, but must needs haue a time to die.

2 Be a man neuer so strong, sleepe will
 tame him, and so will death, as it did *Goliath,*
Sampson, Milo, and others.

3 As sleepe maketh vs put off our cloaths
 and Iewels, and that willingly, that we may take
 our rest: so dealeth death with vs, it taketh
 away all our pompe and port, and layeth vs
 downe in our beds, till the waking time to
 arise.

4 As sleepe commeth of eating: so came
 death also to our first Parents by intempe-
 rancie in eating the forbidden fruit, *Gen. 2. 17.*

5 As our dayes doings be our nightstrou-
 bles, by the working of the phantasie: so are
 our lifes sinnes our deaths griefes, by the
 gnawing of the Conscience, as appeareth in
Judas, Antiochus, and *Francis Spira.*

6 Sleepers haue no stormes, nor dead men
 know the worlds woes, for *Abraham* is igno-
 rant

rant of, and *Israel* knowes not the Iewes woes, the first things being past &c. *Rev.* 21. 4.

7 Some fall sodainely or quickly into sleepe, and some are long, according to the moistnesse or drynesse of their braines: euen so, some dye sooner as young *Iosias*, and some later, as olde *Methusalem*, according to the temper of their radicall moysture, as it pleaseth God.

8 Some sleepe in their owne houses, and some in other mens, as did *Sisera* in *Tails*, some in the fields, some at Sea, some here, some there, in sundry places: so doe wee dye, some at home, and some abroad; some by land, and some by Sea. as God appointeth.

9 No man can tell the very time that hee falleth asleepe, but onely feeleth it comming, and his body disposed to it: so no man can tell the very moment of his death, but onely feeleth his body faint, and his spirits drawing to an end.

10 *Suauius dormiunt qui relinquunt, &c.* They sleepe much better (saith one) that leaue all their cares in their shooes which they put off, and goe to rest with a quiet minde: euen so doe they dye better, that haue disposed of all their worldly matters, by Will or otherwise; whereby they are not troubled or distracted by them.

11 They sleepe well againe, that haue laboured

boured, and taken paines all the day time: and so they die well, that in their vocation haue not beene idle, but imployed both body and mind to doe good.

Ester 6. 1.

12 As *Assuerus* when he could not sleepe, called for the Chronicles of his kingdome, to be read vnto him: so assuredly, whilst wee wake in this world, and the sleepe of death commeth not vpon vs, it shall be a most profitable thing to reade, or cause to be read vnto vs, the Chronicle of GOD, the sacred and holy Scriptures, the treasures of all Comfort and good instructions.

13 When the body sleepeeth the soule sleepeeth not: no more dyeth the soule when the body dyeth.

14 No man goeth to bed to sleepe but with a certaine hope and purpose to wake and rise againe: so must wee dye in assurance of that great and generall Resurrection.

15 And as our voyce and calling vpon men awake them: so shall that sounding Trumpet doe in that day. Our Bed (saith another) is the Image of our Graue; the cloaths that couer vs, of the dust and earth cast vpon vs; the little Flea that biteth, of the Wormes that shall consume vs; the Cocke that croweth, of the last Trumpet: and as (saith hee) I rise vp lustily, when sluggish sleepe is past, so hope I to rise vp ioyfully to Iudgement at the last:

How

How fitly then Death and Sleepe be resembled together, you see.

CHAP. IIII.

Considerations to moue vs to embrace death as willingly as we goe to sleepe in our beds naturally.



VT you may happily wish to know what may make you dye willingly and gladly when Gods time cometh, flesh being fraile, and an enemy still to the Spirit, till God subdue it: your desire herein is good, and hearken a little to these things: if death be a sleepe as you heare the Scriptures still call it for our Comfort, then looke what maketh men goe to sleepe gladly without any feare, and the same shall helpe vs greatly to dye contentedly and chearefully: the first thing is wearinesse or paine of body, for in this case you know how willingly wee goe to rest, and how heartily wee wish wee were asleepe; for the sleepe of him that tranellith is sweet, Ecclesi. 5. 11. Apply it to death, if you eyther be weary of the toyles and troubles of this wretched life, of the dishonnest courses that are in it, and of the infinite trickes, sinfull and vile, before God and good men: or if you be in any paine of

1 Note.

24 *Moses his sight of Sion,*

the whole, or any part of the body, not to be eased and helped by the Art of man: how in such a case is death welcome, and of right so should be, much more then sleepe? For first, sleepe easeeth but for a time, but death for euer, both these causes: secondly, sleepe taketh not away the Maladie, but the feeling; Death taketh both away, and as I say, for euer. The diseases of the body? how many? how strange? how fearefull? who can number them; when daily happen new, that the Physitian knoweth not? sweet Death is a *Supersedeas* for all, curing what we haue, and preuenting what we might haue, should God so be pleased to lay them vpon vs. Thinke therefore seriously of this one meanes, to make death welcome, and assuredly you shall be the better.

Sett. 3.

The second Consideration.

2 Note.

A Second thing that maketh vs willing to goe to our naturall sleepe, is griefe and anguish of minde, sorrow and woe of hart, and will not this also make vs dye willingly? Surely so much more then the former, by how much griefe of minde exceedeth any griefe of body. The crosses by Foes, the crosses by Friends, the disobedience of Children, the vnfaithfulnesse of Seruants; publike woes; and
private

private wrongs, in goods, in name, and many other wayes, they are more bitter then Gall and Wormewood, more burning and biting then tongue can expresse: now scalding, now cooling, the oppressed heart groaning and sighing, panting and pining away in the view and sight of all beholders, the number is so great that no man can comprehend them: every day begetting new griefes of minde, as well as new paines and diseases of body. Thinke with your selues, whether euer you escaped day in your life without some discontent, greater or lesser, that according to his measure hath not bit you, and grieued you. It is *Vallis Lacrimarum*, the Vale of misery that we liue in: and from one misery or other we shall neuer be free while wee liue in it.

S. *Augustine* said vpon some feeling, *Diu viuere est diu torqueri*, Long to liue, is long to be vexed and tormented. The holy Prophet *Elias* went a dayes iourney in the Wildernesse, and sate downe vnder a Iuniper tree, desiring that hee might dye, and saying, *It is enough, O Lord, take my Soule, for I am no better then my Fathers*. See how griefe of minde made this holy man willing to dye, and most welcome should that good will of God haue beene to him, if so it had pleased the giuer and taker away of life to doe with him: adde vnto these words the like words of *Tobiah*, *Deale with me*

1 King. 19. 4

28 *Moses his sight of Sion,*

O Lord, as seemeth best vnto thee, and command my spirit to be taken from mee, that I may be dissolued and become earth: for it is better for mee to die then to liue, because I haue heard false reproches, and am sorrowfull; command therefore that I may be dissolued out of this distresse, and goe into the everlasting place, turne not away thy face from mee. See the effect of sorrow and grieve of minde in this good man: againe, it maketh him most willing and desirous to dye.

It is written of Babylis, Bishop of Antioch, slaine by Decius that persecuting Emperour, that going to his death, he said the words in the Psalm; Returne vnto thy rest, O my Soule, for the Lord hath bene beneficiall vnto thee: (an excellent place for such a time:) as if he should haue said, Now my griefes farewell, and all my woes and wrongs in this wicked world; and now my Soule be chearefull and glad, for now commeth thy rest, thy sure rest, thy sweet rest, thy neuer failing rest, but eternall, for ever: therefore retorne vnto it, O weary soule, and giue thanks and praise to God, for hee hath bene beneficiall vnto thee in this most gracious change and happy release. Conclude with the words of wise Sirach, and remember them often: O Death, how bitter is the remembrance of thee to a man that liueth at rest, in his possessions, vnto the man that hath nothing to vex him, and that hath prosperitie in all things? &c.

But

But againe, O Death, how acceptable is thy iudgement vnto the needfull! and vnto him whose strength faileth, and that is now in the last age, and is vexed with all things, &c. Feare not the Iudgement of death: remember them that haue beene before thee, and that come after thee: it is the ordinance of the Lord ouer all flesh, and why wouldest thou be against the pleasure of the most Highest? whether it be tenne, or an hundred, or a thousand yecres, there is no defence for life against the graue.

Sect. 3.

The third consideration.

A Third reason that maketh a man willing; *Note.*
 Vnto sleepe naturally, is the good that cometh both to body and minde by such sleeper: it cheareth and refresheth, gladdeth and comforteth both, let the same reason also make thee willing to dye; for Death will minister much more comfort, chearing and refreshing, and that for ever, as shall be said. The Brazen Serpent cured the beholders, and had no sting: so doth death, and hath no sting neither. That it cureth and helpeth all euils, you know, because it is *Finis omnium malorum*, the end of all euils: and it hath no sting, as you are taught when you reade those words; *O Death, where is thy sting? O Graue, where is thy*

28 *Moses his sight of Sion,*

1 Cor. 15. *thy victories? the sting of death is sinne, and the
55.56.57. strength of sinne is the Law: But thanks be un-
to God, which hath giuen vs victory through our
Lord Iesus Cbrist. Mors Christi, mors mortis
mea;* The death of Christ is the death of my

0see 13.14. death, saith Bernard. *O Death! I will be thy
Death,* saith hee by the Prophet. And Hiero-
me vpon it; *Illius morte tu mortuus es, &c.*
By his death thou art dead, by his death wee
liue, thou hast deuoured, and art deuoured thy
selfe, oh Death. Death maketh dust returne
to the earth as it was, and the Spirit to returne
to God that gaue it, saith the word of God,
and shall not wee be glad of this? Shall it
griue vs to returne to God? to haue the Spi-
rit goe from whence it came? to walke with
God? to enter into life? to goe to the Marri-
age of the Lambe? Is the brute Oxe grieved
to be vnyoked? Were *Abraham, Isacc,* and
Jacob; holy men, or holy women, euer vnwil-
ling? Wherefore if men desire naturall sleepe,
in regard of the good that commeth by it,
so doe you death: and cherefully from your
heart say with olde *Simeon;* *Lord, now lettest
thou thy Seruant depart in peace, according to thy
Word, &c. Luke 2. 29.*

See.

Se^t. 4.

The fourth Consideration.

A Fourth cause making men willing, without feare, to sleepe naturally, is that assured hope which they haue to awake and arise againe : and shall not you arise from the sleepe of death ? why then should we shrink more at the one then at the other ? wee shall rise againe, for Christ our Head is risen, and the Members must follow : *If the dead be not raised, then is Christ not risen, &c.* as you read in that singular Chapter, 1 Cor. 15. 20. The Sunne riseth and setteth againe, the Moone waineth & groweth againe. Of the ashes of the olde *Phoenix* commeth another : the leafe falleth, and the sappe descendeth, yet both sappe and leafe returne againe. *Sarabs* wombe, though dead, yet beareth a Sonne, when the Lord will : so shall the resurrection be of dead bodies. *The hand of the Lord was upon mee, Ezck. 37.1* (saith the Prophet) and carried mee out in the Spirit of the Lord, and set mee downe in the midst of the field, which was full of bones. And hee led me round about by them, and behold, there were very many in the open field, and loe, they were very dry. And hee said vnto mee, Sonne of man, can these bones live ? And I answered, O Lord God, thou knowest. Again, hee said vnto

4 Note.

2

3

4

30 Moses his sight of Sion,

unto mee, Propheſie vpon theſe bones, and ſay
 unto them, O yee dry bones, heare the word of
 5 the Lord. Thus ſaith the Lord God vnto theſe
 bones, behold, I will cauſe breath to enter into
 6 you, and yee ſhall liue. And I will lay ſinewes
 vpon you, and make fleſh grow vpon you, and couer
 you with ſkinne, and put breath into you, that yee
 7 may liue, and ye ſhall know that I am the Lord. So
 I propheſied, as I was commanded, and as I pro-
 pheſied there was a noiſe, and behold there was a
 ſhaking, and the bones came together, bone to his
 8 bone. And when I beheld, loe, the ſinewes, and
 the fleſh grew vpon them, and aboue the ſkinne
 couered them, but there was no breath in them.
 Then ſaid hee vnto mee, Propheſie vnto the winde
 9 propheſie ſonne of man, and ſay to the winde, Thus
 ſaith the Lord God, Come from the foure winder,
 O breath, and breathe vpon theſe ſlaine, that they
 10 may liue. So I propheſied as hee had com-
 manded mee: and the breath came into them, and
 they liued, and ſtood vp vpon their feet, an ex-
 ceeding great armie.

Such another excellent place is that in the
 Reue. 20. 11 Apocalypſe, And I ſaw a great white throne, and
 one that ſate on it, from whoſe face fled away both
 the earth, and the heauen, and their place was no
 12 more found. And I ſaw the dead, both great
 and ſmall ſtand before God: and the Bookes were
 opened, and another booke was opened, which is
 the Booke of life, and the dead were iudged of
 thoſe

those things, which were written in the Bookes, according to their workes. And the Sea gave up her dead, which were in her, and Death and Hell deliuered up the dead which were in them: and they were iudged euery man according to their workes.

13

Thus you see, that as from our naturall sleepe, so from death, wee shall awake againe, and therefore no cause to feare the one more then the other, *Resurrectio mortuorum, spes Christianorum*, The Resurrection of the dead, is the hope of the Christians Faith. So *Tertullian*, meaning their ioyfull hope, that wipeth away all teares and vnwillingnesse to dye, *Credo Resurrectionem carnis*, I beleue the resurrection of the body, and life euerlasting: Therefore care away; Though I dye yet I dye not, but onely sleepe in my Graue, as in my Chamber, till my G o d send his Angels to awake me with his Trumpet, that I may enter into ioy that neuer shall haue an end; till which time I rest free from all sorrow and paine, not troubled with any of the worlds woes, but as a man in his bed fast asleepe, most free from all offences and vexations. Yea, euen the selfe same body shall arise, to our vnspeakable comforts, teach the Scriptures, *Iob* 19. 25. *Iohn* 5. 29. *1 Cor.* 15. 42. 43. and many other places, euen as Christs body arose the same that it was before, the same eyes, mouth, feet, hands, &c.

Luk. 34. 32

Dixerunt

32 *Moses his sight of Sion,*

Dixerunt, tactis corporibus, &c. They said, (saith *Tertullian* of auncient Christians,) touching, or laying their hands vpon the bodies, wee belecue the resurrection of this body, this body that I touch and lay my hands vpon, for the goodnesse of God will giue glory to that body that hath giuen glory to him, the selfe-same eye, the selfe-same mouth, the selfe-same eare, feet, hands, &c. What an encouragement is this to doe well, if you marke it? and what an argument to make vs willing to dye, being assured of this as weare?

Sett. 5.

The last Consideration. The bodies freedom,
and the soules Glorification.

5 Note.

THE fift and last cause that maketh vs willing to goe to our naturall rest, without feare, muttering, or any discontent, is the chearefulnesse and liuelinesse of body and minde, that vseth to follow after sleepe, both to body and minde, being refreshed thereby so greatly, let the same cause make vs willing to dye, for there is no comparison betweene the comfort and refreshing that naturall sleepe worketh, and that which followeth after death, when Christ shall change our vile bodie, that it may be fashioned like vnto his glorious body, according to the working whereby hee is able

able to subdue all things vnto himselfe, when this corruptible hath put on incorruption, and this mortall hath put on immortalitie. If that small glimpse which the Disciples saw made them wish for three Tabernacles, and an eternall being there, *Mat. 17. 4.* O how shall the whole glory of heauen and heauens blisse rauish vs, and make vs glad, that wee haue attained to it ! O no such refreshing can come from our earthly beds and naturall sleepe here. Wherefore with ioy let vs welcōme the houre of death, and blesse God for it tenne thousand times, following the foot-steps of worthy Fathers and Saints in the Church, whose feeling of this point God hath directed them to leaue behinde them in their writings, *O tu vita, quam preparauit Deus ijs, qui diligunt eum : vita vitalis, vita beata, vita secunda, vita tranquilla, &c.* O thou life (saith *Augustine*) prepared of God, for them that loue him, thou liuing life, thou blessed life, thou secure life, thou quiet life, thou beautifull life, thou life that knowest no death, thou life that knowest no sadnesse, thou life without blot, without sorrow, without care, without corruption, without perturbation, without any varietie or change. Would God that laying aside this burthen of my flesh, I might enter into thy ioyes, *O quam fortunatus ero si audireo, &c.* O how happy shall I be, if I might heare those

sweet Songs of thy Citizens, and those honey
 sweet verses; but O more happy if I my selfe
 may finde grace and fauour to ling a long vn-
 to the Lord Iesus Christ, of the sweet Songs
 of Sion! *O verè felices, qui de Psalmo, &c.*
 O truly happy they that come out of the
 Sea of the World, to the Hauen of Heauen,
 out of Banishment to their owne Country, and
 out of a foule Prison to a glorious Palace! *O*
Cælestis domus luminosa, ad te suspirat, &c. O
 Heauenly House, full of glorious light, to thee
 tendeth my pilgrimage, that he may possesse
 mee in thee, that made both mee and thee!
Inter Brachia Seruatoris mei & vinere volo, &
mori cupio; In the Armes of my Sauour I wish
 to liue, and desire to dye. Many such feeling
 speeches I could repeate from the auncient
 militant warriors in this mortalitie, whom we
 call Fathers, when they went to the Father of
 Spirits; shewing how farre they were from any
 vnwillingnesse to die, which if wee make vse of
 as wee ought, assuredly they will vvorke in vs
 through the blessing of God, the same effect.
 To shut vp this, the godly cry, *come Lord Iesus,*
come quickly; Now they are in the world, then
 they shall come to their owne: now they are
 in the skirmish, then shall they be in their vi-
 ctory: now in the tempestuous Sea, then in
 the quiet Hauen: now in the heate of the
 day, then in rest and coole euening: now in
 place

place absent from Christ, then with him following wheresoeuer hee goeth. Now their life is hid with Christ, but then shall they appeare with him in glory, and that glory for euer and euer, without change or end. 1 *Iohn* 4. 2.

Comforts against the feare
of Death : by which the Chri-
stian Soule may be made wil-
ling to her Dissolution.

CHAP. V.



THE feare of death is not one of the least temptations to a weake Christian : for, Death is not onely fearefull to a naturall man, whose hope is in this world, being in it owne nature *the most terrible of all terribles* ; as Hea-then men haue tearmed it : for which cause wicked men are agast at the apprehension of it, as appeares in the example of *B. Iazar*, of *Hamon*, and others being as vnwilling to dye as the Beare vnto the Stake, and the Swine vnto the Shambles : but euen the godly themselves haue some combats and conflicts in this

36 *Moses his sight of Sion,*

kinde, as had our Sauour Christ himselfe, *Ezekias*, and *Dauid*, &c. by reason that Nature abhorres her owne abolishment, and feares the dissolution of the soule and body, which are naturally as vnwilling to be seuered and sundered as two friends, that haue beene borne, and bred, and brought vp together, are loath to depart, and to take their long leaue eyther of other: therefore to make that easie and facile vnto thee, which of it selfe is harsh and difficult, that thou maist submit thy selfe willingly to that which all flesh haue vndergone and must vndergoe of necessitie. Arme Grace against Nature, and the Spirit against the Flesh, with these comfortable considerations.

x Consider that by corporall death, God onely calls againe for that soule which at the first hee created and infused into the body, to informe and animate it, and that this Soule of thine flits not out of her terrestriall tabernacle by chance or hap-hazard, or casualtie, or fortune, or by the Climactericall yeere, the reuolution of seauens and nines, or by the position of the Heauens, or course of the Starres, or by thy disease, or sicknesse, occasioned by bad dyet, superfluities of meates or drinckes, ouer-great heates or taking of cold, or the like accidents, which are but meere instruments of thy mortalitie; but looke at the superior Agent, **G O D** himselfe, who hath now determined
and

God calls
for thy
soule.

and disposed thy death: *Hab.* 9. 27. who hath numbred thy dayes and appointed thy limits: who turnes thy dust into his dust, *Gen.* 3. 19. thou being a Sonne of *Adam*, and cal's for thy Spirit to returne to him that gaue it, *Psal.* 90. 3. *Eccles.* 12. 7. And therefore seeing it is the Lord that cal's, be thou as willing to sleepe with thy Fathers, as *Samuel* was to awake out of his naturall sleepe at Gods call, *1 Sam.* 3. 10. Thinke that thy Soule is giuen vnto thee as a precious pledge to be safely kept, and therefore grudge not to returne thy holy pawne to God the chiefe owner, when hee requires it, but commit it to him, as into the hands of a faithfull Creator and louing Redeemer. Why should the Tenant at will, stand out with his Land-lord for an old rotten Cottage, when he would remoue him to a better Mansion? why should the Souldier be refractorie to leaue his station and place, to be otherwaies disposed of by his Generall and Commander? Now thou art here but a Tenant at will, thou hast no fee-simple of thy life: thou art a war-faring Souldier, professed in Baptisme, therefore like the Centurions Souldiers, be willing to goe when thy Captaine bids thee goe, *Mat.* 8. 9.

2 Let this comfort thee, that thy sinnes, the cause of thy death, is taken away by the *Messias*, Christ; in whom thou beleueest, by whom thy sinnes being pardoned, thou art

The sting
of death
is taken
away.

38 *Moses his sight of Sion,*

art blessed, *Psal.* 32. 1. his death being the death of Sin, and the conquest of Hell. *Hos.* 13. 1 *Cor.* 15. And therefore comfort thy selfe with *Davids* holy Meditations, encouraging thy soule to returne vnto her rest, because the Lord hath beene bountifull vnto thee, since he hath deliuered thy Soule from death (euen the second death) thine eyes from teares, and thy feete from falling: and since thou shalt walke before the Lord, euen with the foure and twentie Elders, in long white roabes, in the Land of the liuing, *Psal.* 116. 7. 8. 9. For all thy bitter grieffe in corporall death, (which yet is sweetened to the Elect) the Lord will deliuer thy soule from the pit of corruption: for hee hath cast all thy sinnes behinde his backe, as hee did *Ezekiahs*, *Esay* 38. 17. And therefore as there is no danger in handling an Adder or Viper, or any other Serpent, when her sting is taken away, so there is no perill in Death, since Sinne, which is the sting of Death, is to thee, not imputed, but in the mercies of God, pardoned, and in the merits of Christ couered. 1 *Cor.* 15. *Rom.* 8. 1.

3
Jonas 4. 2.
Exod. 34.
God is present
at thy
death.

3 Remember, that God is the same God vnto thee in thy death, that hee was in life; good, gracious, propitious, mercifull, and mindefull of thee in thy last and greatest exigent. *Enoch* found it so, who walking vvith God in his life, vv as taken away by the same God

God, in his death, that he was no more seene, *Gen. 5. 24.* Therefore it was *Iobs* dying comfort, that his Redeemer liued, whom as hee desired, so hee hoped to see with the eyes of his body, as he had beheld him, with the rest of the Patriarkes, with the eyes of Faith, *Iob 19. 25.* This consideration made him confident in the midst of his combats, that *though the Lord should kill him, yet hee would trust in him. Iob 13.* This made prophesying *Iacob*, ioyfull in his last farewell out of the few and euill expired dayes of his Pilgrimage, in the inioying that *Shilo*, the blessed Messias, and his saluation, which so long hee had waited for, *Gen. 49. 18. 33.* This made old *Simeon* so comfortably caroll out his Swan-like song a little before his death: euery particular of vvhich dittie expresseth his delight to dye, and his desire to depart, when hee had the worlds Sauour in his armes, and his Spirit in his heart, *Luke 2. 25. 26. 27. 28. 29.* And sure if thou haue the same grace, and feele God in so many particulars now gracious vnto thee in thy life, as did *Enoch, Iob, Iacob, and Simeon*; thou oughtest vpon the same grounds, to sette thy heart in the sweet assurance of Gods speciall presence in thy last dissolution, that hee will make thy bed in thy sicknesse, and send thee that very Comforter, his owne Spirit, which according to his promise he sent

40 *Moses his sight of Sion,*

his Disciples, euen when all externall comforts faile; if thou now worship him in spirit and in truth, *Iohn 4. 24.* For *Salomon* the wisest of men, from the wisdom of God, taught, what *Dauid* his Father blessedly felt, *1 Kings ch. 1. v. 48. ch. 2. v. 1. 2. 3. v. 10. 11.* that the
Pro. 14. 31 righteous hath hope in death: euen then when the wicked is cast off by reason of his malice, as was *Antiochus Epiphanes*, *Herod*, and others. And therefore you of the Israel of God, you the Seede of *Abraham*, the friends of God, feare not, for the Lord is vvith his Seruants, with those whom hee hath chosen, and he will be with you, and not cast you away; but vvill strengthen, help, and sustaine you: yea againe I say, *Feare not thou worne Iacob, and yee men of Israel, I will helpe thee saith the Lord, and thy Redemer, the holy One of Israel, Esay 41. v. 8. 9. 10. & v. 14.* If the Lord be thy friend (as hee vv as a friend to *Abraham*, to *Lazarus*, and to his Disciples, and is still to all that seeke him and his grace,) then sure hee will play a sure friends part, hee will sticke fast to thee in thy last conflict, in this thy vvarrefare, remembring thee euen in death, as hee did his friend *Lazarus*, *Iohn 11. 11.* Therefore apply *Dauids* meditation, as balme to thine owne sore, in thy feares: and say to thy soule, *Why art thou sad oh my Soule? and why art thou so disquieted within mee? still trust in God*

and his dying Comfort. 41

God, and gine him thanks for the comfortable helpe of his presence. Though I walke through the shadow of death, yet will I feare none euill, for thou art with mee, thy Rod and thy Staffe shall comfort mee, *Psal. 23. 4.* God is my God, euen the God of whom commeth my saluation. God is the Lord, by whom I escape death: by whom indeede death is no death. *Psal. 68. 20.*

4 Remember what death is properly to the godly: not a dying, but a departing: *Death is no death to the godly.* *Luke 2. 29.* not an abolishment, but a dissolution: *Phil. 1.* a loosing out of Prison, a Goale-delivery to the soule; not a curse, but a blessing; a freedome and a libertie out of captiuitie; not pernicious, but precious in the sight of God is the death of his Saints, *Psal. 116.* A walking with God. *Gen. 5.* A going to our Fathers in peace. A gathering to our people, and A yeelding of the spirit, *Gen. 25. 8. Gen. 49. 33.* A sweet sleepe, *Dent. 31.* A rest of our flesh in hope, *Psal. 16. & 116.* A resting from our labours, *Ren. 14.* with diuers such Epithites that the Scripture giues, speaking of the death of Abraham, Iacob, Moses, Dauid, Iosias, &c. and the rest of the Saints of God. Oh then, why shouldest thou feare thy freedome? Doth any Iewish, Turkish, Romish, or Athenian Bond-man, take it ill to be enfranchized? Doth any Apprentise distaste to be made a Free-man? Is any Prisoner daunted vvith the

the newes of his deliuey out of colde Irons?
 Is any Captiue discomforted when hee per-
 ceiuēs the meanes of his ranfome? oh then
 why shouldest thou be daunted with that mes-
 senger that is sent from the King of heauen,
 to deliuer thee from all the maladies and mi-
 series of this life? from all the distresses, crof-
 ses, and cares that are incident to this morta-
 litie, in bonds, sickenēse, diseases, paines of
 body, burthen of minde, incurable sores, with
 an hundred such like afflictions, which make
 life to be loathedly vnpleasant and vnprofita-
 ble besides? Is any man afraid of his bed? is
 not rest comfortable to a iourning foot-man;
 to a traouelling pilgrime, or a drudging labour-
 er? Oh how glad is hee to repose his wea-
 ryed limbes in his wished couch! Oh how
 acceptable is sleepe to refocillate and recover
 the ouer-spent spirits, and to reuiue the de-
 cayed powers! Now thy death is but a sleepe,
 as the Word testifies: there being such a pro-
 portion betwixt death and sleepe, that the
 Heathen could rearme sleepe the *Image of*
Death, and the elder Brother of *Death*: and
 our graues are our beds, in which our bo-
 dies resting and sleeping, the holy Ghost,
 vvwhose liuing Temples they were, vvatching
 ouer them vvhen they are dead, shall
 rouze them vp at the last day in beautie,
 glory, and splendor, like the Sunne; re-
 freshed,

*Vita vix
vitalis.*

*Somnus I-
mago mor-
tis.
Frater mor-
tis. Homer.*

freshed, like a Gyant ready to runne his Race.

5 Further, (to inlarge and diffuse this meditation a little further) doth any man dislike to accept of these opportunities, where hee shall not onely see and visite, but inioy the company and conference of his friends; his longed for, his louing and beloued absent friends? their sight is gracious, the communion and conuersation with them is more gracious: now by death we come to enioy^a, and to ioy in the presence of our friends, vvhoe haue broke the Ice before vs, and haue led the way to this common Inne of death: we shall see the face of CHRIST, wee shall looke vpon him, whom our sinnes haue pierced, behold his wounds in his glorified body, as the Angels now behold them; wee shall inseparably be vnited vnto him, and so ioy in him, that our ioy shall be full, in those blessed mansions which hee hath gone before to prepare; wee shall liue and conuerse with *Abraham, Isaack, and Iacob*, and the ancient Patriarkes; with *David, Iosias, Ezekias, &c.* and all religious Kings; with *Samuel, Esay, Ieremie, Iohn Baptist*, and all the holy Prophets; with *Peter, Andrew, Phillip*, and all the blessed Apostles; with *Matthew, Marke, Luke and Iohn*, the sincere Euangelists; with *Paul, Steuen, Peter and James*, and all the constant Martyres, zealous Con-

5
Wee shall know and inioy our friends in glory.

^a Gen. 1.
15
Numb. 27.
Deut. 32.

44 *Moses his sight of Sion.*

Confessors, and Professers of the Truth; yea, and all the rest of the faithfull, whom we shall know to the increase of our ioy, especially those whom wee haue here knowne and scene, *Gen. 2. 23.* euen as *Adam* knew *Eue* in the Creation, and *Mat. 17. 4.* *Peter* knew *Moses* and *Elias* in Christs Transfiguration (a type of our Glorification) whom before they had neuer scene. To conclude therefore, now is the time, when in the Church triumphant, all that haue bene within the Couenant of Grace, and vnder the Gospell in the Church militant, shall come to the Mount Sion, and to the Citie of the liuing God, the celestially Ierusalem, and to the company of innumerable Angels, and to the Assembly and congregation of the first borne, which are written in heauen, and to God the Iudge of all, and to the Spirits of iust and perfect men, and to Iesus the Mediator of the new Testament, *Heb. 12. 22. 23. 24.* Now, what great harme is there in going to our friends? especially, such friends as these be, who in knowledge and wisdom, in glory and excellencie, in loue and amitie, doe farre surpasse all friends vpon earth.

6
Death
frees from
sinne, and
from thy
soules ene-
mies.

6 Consider the fruit and happy effect of Death, in freeing thee from sinne, and all miseries the punishments of sinne: that stroke that kils thee will kill also a monstrous Mother and a wretched Daughter, Sinne and Sorrow:

Sorrow for, as Death is the death of the body, so it is the disleeuering of sinne from the body; Sinne that brought forth Death is destroyed by Death, even as the Viper kills the damme that bred him, and as *Nero* murdered *Agrippina* that bore him : that which puls downe the house of the body, destroyes Sinne the troublesome and varuly Tenant that dwelt in this house. Now, is it not a Ioy to thee, to be rid by any meanes of such an vnworthy and vnwelcome guest, as Sinne, which is alwayes quarrelling with thy best friends, as the Spirit and the Grace of G O D within thee? Art thou not glad to be freed from such a Make-baite, as this body of sinne, this old *Adam*, which is alwayes stirring vp ciuill broyles and combats within this little world of thy selfe? alwayes plotting and contriuing the ruine and destruction of thy better part, thy Soule? Art thou not glad to haue such a fire quenched, as thy burning lusts, and rebelling concupiscences, the worst burning Feuer that euer came to man? Art thou not glad to be rid of a sloathfull, luxurious, riotous, vaine, wanton, vicious, rebellious Seruant, which is alwayes grieuing and offending thee, prouoking thee to euill, hindering thee from good, sluggish to doe well, forward to all euill? such a guest, such a quarreller, such a fire, such a rebell, such a seruant is thy Flesh; dull and dead,
and

and lumpish, slow and sluggish to euery good durie, priuate and publique; prone and propense to euery sinne; alwayes solliciting, importuning, trying, and tempting thee, with as great importunitie as *Potipbars Wife* did *Ioseph*, to abase and abuse thy soule and body, in euery filthy pollution, to commit spirituall whoredome with the world, and the flesh; still grieuing thy God, and offending his maiestie, abusing his mercy, crucifying Christ, turning his grace into wantonnesse, vexing his Spirit, quenching the motions, and hindering the operations of his Grace; taking part with Sathan thy forraine enemie, like an innate traytor, and domesticall conspirator. Now, Death dislodgeth this guest; quells this quarreller, hangs vp this *Achitophel*, quencheeth this lustfull fire, executes this rebell, cashiereth this seruant: for euen as the Iuie dyes that twines about the Oake, when the Oake is cut downe; so the cutting downe of the body is the curbing and curing the sinne in the body, which sinne liues and dyes, hath his birth and death, with the subiect wherein it is resident: for he that is dead is freed from sinne, *Rom. 6. 7.* Therefore, *Mors metueda non est, quia est finis peccatorum. Ambrose.*

Now, as it frees thee from sinne, so the cause ceasing, the effect ceaseth also: it frees thee from all the miseries that grow, as fruits, from

from this cursed Tree : euen all the paynes
and labours of body, and vexations of spirit
that are incident to this mortall condition.
This made the Wise-man praise those that
were dead, before those that are liuing, *Eccle. 4.*
and to preferre the day of death before the
day of life, *Eccles. 7.* And made some of the
Philosophers in their Heathenish Paradoxes
affirme, that it was best for a man neuer to be
borne, the next best, to dye soone; because in
respect of the many miseries of this life, which
they saw into with their naturall eyes, they
thought Nature was a Mother vnto all other
Creatures, and a Step-dame vnto man; there-
fore *Iob* that drunke as deepe in this cup of
common afflictions incident to humane na-
ture, as euer any meere man, in this respect
desired death; *Euen as the Seruant desired the
shadow, and as the Hireling looked for the end of
his worke, Iob 7. 2.*

7 Consider that God doth not onely de-
liuer thee from the euill of sinne and the euill
of punishment present, but by taking thee
now away hee hath a purpose to free thee
from future temporall euils, which perhaps
hee purposeth to bring vpon that place and
people amongst whom thou art: for indeede
this is the Lords ordinary proceeding, to de-
liuer his Seruants from the euils to come,
whilest the wicked are chained in earth, and
reserued

*Theophra-
stus.*

7
It deliuers
from the
euils pre-
sent and to
come.

48 Moses his fight of Sion,

reserued for further plagues. Thus hee tooke away good *Augustine* ere the Gothes and Vandals ouer-ranne Hippo, where hee vvas Bishop: this the Lord promised, as a speciall mercy to good *Iosias*, that before hee vould accomplish his threat against Iudah, he should be put into his graue in peace, and that his eyes should not behold the euill, *2 Kin. 22. 20.* And thus hee saith of the mercifull men and righteous, that *they are taken away from the euils to come, that Peace shall be vpon them, and they shall rest in their beds, when the Witches Children, the seede of Adulterers and Whores, a rebellious people, shall perish and consume, Esay 57. 1. 2. 3.* Apply this fauour of God to thine owne particulars, for the strengthening of thy faith, as also inlarge it, by the meditation of these euils, which are fore-told in these last times, *Mat. 24. 4. v. 24. &c. Luke 21. 25. 1 Tim. 4. 1. 2. 2 Pet. 2. 1. 2. 3.*

8

It secures thee from the fight with Sin, to triumph with God.

^a *Deu. 44. 45*
^b *Iudg. 10.*

10

Iudg. 3. 8.
^c *Exod. 14.*

8 Remember, this corporall death thou art to vndergoe, puts a period to a most perillous and dangerous fight, with which in this life thou wast continually exercised, in which fight thou diddest often faint, was often soyled, often wounded, more often put to fight, (euen to flye to Heauen for help, succour, and refuge) then euer the Israelites were occasioned to flye and cry vnto GOD, against the ^a *Amorites*, ^b *Amonites*, *Amalekites*, ^c *Egyptians*,

rians, *Philistines*, or any of their mortall enemies. Thou canst tell well what these enemies were, the deceitfull World, deluding Flesh, and deceiuing Diuell, 1 *Tim.* 6. 4. 18. *Ephe.* 6. 12. 1 *Pet.* 5. 8. 1 *Iohn* 2. 13. *The lust of the flesh, the lusts of the eyes, and the pride of life, 1 Iohn* 1. 16. How oft haue they soiled, how oft haue they foyled thee? What burnings hast thou had from thine owne boiling concupiscence within, and from Sathans fiery darts without? What bloody bickerings hast thou had with thine owne rebellious heart? What ciuill broyles betwixt Grace and Nature, two armed Champions, struggling within thee, like *Jacob* and *Esau* in *Rebecca*s wombe? What combats hast thou had with thine owne corruptions, thine owne flesh rising against thee, as *Absolon* against *Dauid*; encouraged and counselled by that Serpentine politique *Achitophel*, the Diuell, how to dispossesse thee of a better kingdome then any earthly Monarch ever gaue, euen the Kingdome of Heauen; driving thee from the Castle of Grace, and preuenting thee from the Throne of Glory? What troupes of lusts out of thine owne bosome, and breeding, like the blacke guard of *Ruffians*, and *Swash-bucklers*, haue ioyned issue with the Flesh against thee, the Diuell being the grand Generall of those slavish and sinfull Legions? What vvounds

and wrackes hast thou receiued from Pride, Luxurie, Worldlinesse, Carnalitie, Ambition, Anger, Emulation, Malice, Couetousnesse, sensuall Delights, carnall Desires, &c. the skars whereof are yet remaining, though their ran-
 cour be cured by repentance? how haue these successiuely, and oft successfully, set vpon thee, one after another, like the Lion after the Beare, and *Goliath* after the Lion, against *Dauid*, oft-times all together? What oppositions hast thou had with Luxurie, when Couetousnesse hath beene conquered? how hath Ambition lift vp his head, when Lust hath beene bet downe with the Hammer of Mortification? If Ambition hath beene quenched, how hath Anger boyled? how hath Pride puffed vp, Wrath inflamed, Enuy gnawed thy distracted and distempered heart? how haue pestilent Passions (like *Hydra's* heads cut off) risen vp one after another: nay (like the heads of the Serpent *Amphisbena*) one against another, all against thy peace? Now, when Death comes it is the death of all these thy deadly enemies; thy rest in the graue is a rest from all these perturbations: the bearers of thy Hearse carry thee (like the *Romane Worthies*) in a triumphant Chariot; then thou hast the Conquest after these tumultuous and various conflicts: therefore lift vp thy head, and reioyce in thy death-bed, for now thy warre-fare is at

an end, and thy reward which thou shalt now possesse amongst the blessed conquering Spirits in glory, shall neuer haue end. Now thy soule like the Eagle, shall mount aloft, singing vpward with the little Larke, taking the wings of a Doue, it shall flye out of this inclosing house of the body, and be at rest, safe and secure from the snares of the hellish Fowles: free from the snares of the world, neuer to be besmeared nor intangled againe with the lime-twigs of the catching and intrapping flesh. Sugar and sweeten the bitter cup of thy death with this Meditation; and if thou truly hate sinne, loue the Lord, detest thy corruptions, and fight against thy spirituall temptations: this triple peace which thou shalt enioy; first, from thine enemies; secondly, in thy Soule; thirdly, with thy G o d, the God of peace, amongst the Angels of peace, in the Kingdome of peace, will be thy dying peace.

9 Thou maist inlarge this Meditation, by pondering the griefes and vexations that thy soule hath beene pinched with here, not onely for thine owne personall sinnes, Originall and Actuell, of Omission and Commission, but for the sinnes of others, of this wicked world in which thou liuest, and of wicked and vngodly men amongst whom thou liuest, which now thou shalt be freed from: for, alas, what man, hath any feare of God, any sparke of

9
It frees
thee from
conuersing
with the
wicked.

Grace, living, trading, trafficking amongst vngodly, vngracious, and prophane men, as *Noah* liued amongst the Worldlings, *Lot* amongst the *Sodomites*, *Ioseph* and *Daniel* amongst Idolaters, as *Esay*, *Ieremie*, and *Ezekiel* amongst a sinfull, beastly, hard-hearted, and rebellious people: seeing their abominations, hearing their fearefull and horrid blasphemies, when like Dogs they set their mouthes to barke against heauen that hurts them not; like Toades and Serpents spitting daily and deadly poyson, in their deuillish oathes, euen in the very face of God, vpon no occasion, without any temptation, but onely of custome, gracelesnesse, madnesse and malice against the Lord himselfe; besides other harsh sounds comming from their worldly, luxurious, and carnall hearts, with a thousand such like impieties, and horrid villanies, amongst professed Christians, more enormous then haue beene, or now are, amongst the very Turkes, Iewes, and Pagans, nay, amongst the Beasts themselues: who, I say, hearing and seeing these things, can haue any ioy or comfort in this life, in the few and euill dayes of his Pilgrimage? Who could be contented to liue in a Pallace in pompe, where hee should euery day heare his deare Parents, his Father and Mother, railed vpon and reuiled; his Brethren traduced; his owne Country and coun-
try.

try-men vilified? this were a racke and torture:
 Oh what ioy haue we then to liue in this worlds
 Prison, where daily and houely wee heare
 God our Father, the Father of Spirits, Iesus
 Christ, our elder Brother, blasphemed; his
 Name abused, his glory eclipsed, and his chil-
 dren calumniated; our Brethren, Saints by
 calling, Cittizens of the Celestiall Hierusalem,
 vsed as the off-scourings of the world; mocked
 at by the mocking *Nichols*, and rayled vpon
 by the Satanicall *Shemeis* of our age: being
 meere subiects of sport, (as *CHRIST* was
 to the Iewes, and *Sampson* to the Philistines,)
 to the Diuels Apes, prophane men in their
 Pest-house-Play-houses, and in their deuillish
 and drunken merriments, in Tauernes, Ale-
 houses, Tobacco-shops, and Brothell-houses:
 who, vnlesse hee haue an heart of flint, hard-
 ned like the nether Millstone, can be freed
 from remorse, diuision, diuulsion? who vnlesse
 a Myrmidon, or hewen out of *Caucasus* (as
 was once fained) can temper from teares? who
 can be otherwayes (if hee be Gods) then a
 mourning Doue, an howling *Ostrich*, and a so-
 litary Pellican, in this worlds wildernesse and
 Desart of sinne, for all the sinnes of the sonnes
 of men? who can but mourne with the holy
 Saints in former times, for all the abhomena-
 tions of the Citie? *Ezek. 9. 4* Whose heart
 is not vexed with *Lots*, for the vncleane con-

uerſation of millions amongſt vs, vvhoſe workes of darkeneſſe, in theſe dayes of light, ſhall iuſtifie the Sodomites in iudgement, 2 *Pet.* 2. 7. 8. who cryes not, *Woe is me* (with *Dauid*) *that is conſtrained to lye here in Meſeck, and to dwell in the tents of Kedar?* Who prayes not with *Sammel*, for a ſinfull people?

1 *Sam.* 12. 23. Whoſe ſoule is not wounded with the ſinnes of the times, that breake out in ſuch abundance? Who could not be content to be free from the ſmell, ſtinckes, and infection of them? What comfort is there to haue any conuerſe or commerce with ſuch, more then with bruit Beaſts and wicked Spirits, that commit ſuch ſinnes, (as Intemperance, and Luxurie and Drunkenneſſe) which beaſts and Diuels commit not? Now ponder well Deaths lenitie in this corallie: Death ſtops thine eares

Pſal. 31. 15 from hearing the Blaſphemies of the multitude wherewith they blaſpheme. Death hoodwinckes thine eyes from beholding ſuch vaine and filthy obieſts, as made the Heathen *Democritus* plucke out his eyes that hee might not behold; Death chaines thy tongue from talking with, or talking of ſuch obſceane ſubieſts; Death, Gods Meſſenger, pluckes thee away, as the Angell did *Lot*, out of the *Sodom* of this world, and carries thee to *Zoar*, a Citie of refuge, the new and true Ieruſalem; from whence thou ſhalt come againe with thy

Sauour

Gen. 19. 16
22. 23.

Sauour in the clouds, to see these wicked ones cast into burnings, *Mat. 25. 41.* but neuer to heare them more blaspheming: from vvhich Iudgement thy soule shall returne to heauen againe, with her old companion the body, now awakened out of the dust, and glorified, where thou shalt alwayes after to eternitie heare the Quires and Melodies of Angels and heauenly Spirits, carolling out their new Songs, and Halleluiahs, to the glory of the Lambe, *Apoc. 5. 9.*

10 As Death frees thee from the conuersation, so from the corruptions of wicked men, which as it is not the least safetie, so it should not be the least ioy and tranquillitie to a Christian; and the rather, because the danger of infection by them is here so imminent as fearefull. If any thinke himselfe safe and sound, and on a sure ground in this kinde, as too many are too bold; let him know that it is as safe for sound Apples to lye amongst the rotten, for sound Sheepe to feede amongst the scabbed, for cleare eyes to looke earnestly on those that haue sore eyes, for a healthfull body to conuerse with the infected in the Pest-house; as for thee to liue and conuerse with the wicked, and not to learne wickednesse, with the froward without frowardnesse: nay, it is as easie to touch pitch and not be defiled: the experience of Gods Saints leaue it recorded:

10
It frees
thee from
corrupting
by the
wicked.

36 *Moses his sight of Sion,*

that when the Saints are amongst sinners; first, cyther by Imitation of them; secondly, or compulsion by them; thirdly, being brought into straites by their wiles; fourthly, by their temptations and seductions; fifthly, in extremities amongst them; sixthly, by the ouer-swaying of their owne humane passions; or by some such meanes they are infected with them: these things occasioned *Ioseph* to sweare by the life of *Pharaoh*, amongst the Egyptians; *Abraham* twice to vse simulation, dissimulation, or æquiocation, in two prophane Courts; *David* to faine madnesse, in the Court of *Achish*, 1 *Sam.* 21. 13. *Peter* to deny his Master amongst the high Priests Seruants, *Mat.* 26. 74. the true Prophet to eate bread with the false Prophet, 1 *Kings* 13. 15. 16. the Children of Israel to commit Adultery and Idolatry with the Daughters of Moab. *Numb.* 25. All these haue failed, or fallen for company (as one breach brings downe another) amongst wicked men, which is thy case now, and hath beene. Now Death deliuers thee from euer conuersing, much more from corrupting by wicked men.

II
It secures
thee from
the malice
of the
mightie.

II Let another of Deaths commodities comfort thee, in that it very much doth priuiledge thee from the madnesse and malice of the maleuolent Monsters of the vworld: thou art now secure from the pushing hornes
of

of the Bulls of Bashan, from the sword of iniustice, from the arme of tyranny. Though mad *Saul* send for deuout *Dauid*, to kill him in his sickenesse, 1 *Sam.* 14. 15. yet none can harme the body of a dead man : first, it may be kept vnburied, for a time, as great *Alexanders* was; secondly, arrested for debt, into which a good Christian may fall in life, 2 *Kin.* 4. 1. thirdly, be wounded and mangled, as *Helors* was by the Grecians (liuing Hares may leape ouer a dead Lyon;) fourthly, digged vp againe, as Pope *Formosus* body was by *Stephanus* his successor, and as *Bucers* was by the Papiſts (an act more befitting Swine then men :) yet it cannot be hurt or harmed, because it is insensible of paine; and therefore neede not feare *Phalaris* his Bull, nor the Persecutors wilde beasts; nor the Papiſts fire and Fagot, and burning chamber, nor the most exquisite tortures of the greatest Tyrants : for thy spirit, it returnes to the Father of spirits, thy soule to God that gaue it, euen as the beames of the Sunne reflect vpward againe, towards the Sunne, from whence they came.

12 Besides, thy good name, that especially is cleared by death : for, wee oftentimes see that by the æmulation of equals, the enuy of inferiours, the hatred of superiours, and the wickednesse that is in the hearts of all, good men

13
It cleares
thy good
name.

- men in their life time, by Gods permission, for causes best knowne; some secret, some reuealed, haue beene vvondroufully abased and abused, censured, calumniated and scorched by the malicious and malevolent tongues of such as haue beene set on fire by Hell, oftentimes to the very eclipsing of their good name for a time: being poysoned and besmeared with their Aspissh venome; vvwhose good names it pleaseth God to restore againe vnto them, at, or after, the houre of death,
- James 3.6.* making the lustre and splendor of their graces then to breake out like the light at the noone-day, dispersing all the clouds of scandall, which haue in their vapours ascended from the foggie and filthy Quagmires and Marrish of ignorance and Malice. Who eyther denies or doubts of this, may see it in the Glasse of the Word, and obserue it in the experience of other ages and our owne. What oppositions had *Moses* the meekest man on earth, the faithfull Seruant of GOD, in his life time, in the place of his Magistracy, amongst a rebellious people, though hee discharged the greatest function that euer was committed to any meere man, the best that euer any did, that
- Iosr. 1.2.* was but flesh and bloud? yet how was hee vpbayed, scandalized and slandered, his Commission from God contradicted? hee vvwas thought to take too much vpon him, accused
- Heb. 3.2.*
- Deut. 34.10*
- Num. 11.1.*
- Psal. 78.*
- Num. 16.3*

as a destroyer, or at least a deluder of the Lords people, concerning the promised Canaan: yet the same *Moses* had beene worshipped as a God of these ancient Idolaters after his death, if the Diuell could haue had his purpose, in exposing his dead body vnto them, being resisted by the Angell, *Iude 1.v.9.* So was *Dauid* not a little disgraced by the mockings of his wife *Michol*, *2 Sam. 6. 20.* the raylings of *Shemei*, *2 Sam. 16. 5.* the calumnies of his tyrannous enemies, by whom hee was esteemed as a foole, reuiled as a murderer, *verse 6.* accounted as an Hypocrite and vile man, *ver. 7.* yea, euen the drunkards made songs of him in his life time: now *Dauid* is esteemed as the sweet Singer of Israel, as the man after Gods owne heart, after his death. So, in our times, what broyles and turmoyles had that worthy *Caluin*, zealous *Luther*, reuerent *Beza*, iudicious *Zanchy*, moderate *Melancthon*, learned *Peter Martyr*, *Oecolampadius*, and others in forraine Countries; *Cranmer*, *Latimer*, *Ridley*, &c. amongst our selues at home: what filthy blots and aspersions were cast vpon their good names? how were their doctrine and doings misconceiued? their liues and learnings questioned and censured? their workes and writings wrested and misinterpreted? all that they said or did; preuerted or corrupted, by the malicious enemies of the

the truth, both within, and amongst themselves, and abroad amongst the Papists : in-
 somuch that it was one of *Melancthon*s dying
 Comforts, that by death hee should be freed
 (as his words are) from the barkings and bi-
 tings of some dogs, in the forme of Divines :
 which was the measure that the rest found, (as
 indeede in the whole course of Scriptures, the
 greatest enemies that euer the Church and
 zealous Teachers in the Church had, were
 of their owne rancke and profession, false
 Priests, false Prophets, Scribes and Pharisees,
 and false Apostles,) in which respect as the
 same *Melancthon* once hoped and in a man-
 ner prophesied, that the after-Ages would
 iudge more candidly and sincerely of him and
 his Workes after his death : euen so hee, and
 others, now finde it : for, (notwithstanding
 the Blasphemies which Romish *Rabshakeh's*,
Fewerdentius, *Cochleus*, *Bolserus*, and others,
 belch out against these Germaine and Belgicke
 Lights, and the rest of the Host of God, whose
 tongues are no slanders) how hath the Lord
 honoured & famoused those worthy labourers
 in his Vine-yard, euen in their good names,
 since their dissolution ? all of them being ac-
 counted pillars (notwithstanding the detracti-
 on of these Romish Caterpillers) in the house
 of God : all of them in their zealous and learned
 Labours, (like *Oecolampadius*, as his name
 imports)

imports) shining as precious Lights in the Church, which neuer shall be wholly obscured til he that is the light of the world come againe to Iudgement. This wee daily see verified, that (to the comfort of the suruiuing) though zealous Pastors, men of exquisite parts and paines, haue beene in the day of their Ministry torne and reuiled amongst these Swine and Dogs, to whom they haue giuen holy things: counted as fooles and deceiuers (as the Iewes, and Christs Country-men, accounted Christ) mad men, (as *Festus* thought *Paul*) *Acts 26.28* and rauers and ragers in the Pulpit (as the Iewes held *Jeremie*) yet after the setting of *Ier. 18.18.* their Sunne, they haue beene longed for, their *Ier. 20.7.8.* losse lamented, (chiefely of the household of *10.* Faith) and their names honoured, in the hearts, and mindes, and mouthes of multitudes, when the wicked in all their power and pompe being magnified of their fawning Parasites for a time, in the sodaine dampe of death, haue had the glimmering of their glory put out, their honour laid in the dust, and their names (like their rotten carcases) rotting and smelling and stincking in the nostrils of God and good men: as may be seene in the life and death of *Herod, Antiochus, Nero*, and others. For, I pray you, who is now more famous after *Acts 12.23* death, *Nero* or the persecuted Christians? *Julian*, or the poore Saints which he butchered? *Herod,*

62 *Moses his sight of Sion,*

*Herod, or Iohn whom he beheaded: Pasbur, or
Jeremie whom hee imprisoned: Gardiner,
Bonner, and such bloody Butchers, or our
English Martyrs whom they burned? Surely
the candle of the wickeds glory is put out, and
there remaines the impure filthy stincking
snuffe of an euill name, their glory is their
shame, Phil. 2. 19. but the memoriall of the
righteous is precious, smelling like Balme and
Spikenard diffused; yea, their name shines like
the Starres in the shady night of death, or ra-
ther like the Sunne, the cloud being remoued,
flourishing in the storme of death, like the
Laurell, which is greene when the Winter is
foule. Though CHRIST himselfe be coun-
ted a Samaritan, an impostor, one that vvas
Belzebubs friend, a poore Carpenters poore
Sonne in his life, yet in and at his death, hee is
iustified, approued and famoused as a righte-
ous man, as an innocent, as a iust man, as the
Sonne of GOD, by the testimonie that was
giuen of him, first, by ^aPilate; secondly, ^bPilates
²⁴Wife; thirdly, the ^cPassengers that smote their
breasts; fourthly, the ^dteares of the Daughters
of Ierusalem; fifthly, the ^eCenturion; sixthly, and
⁴⁸^fIudas himselfe; seauenthly, yea, 1. the vaille of
the Temple; 2. the stones; 3. the Sunne; 4. the
Elements; 5. the raised bodies of the dead
Saints, giue a reall and an honourable testi-
monie of him; 6. thus shall it be with thee if
thou*

Prov. 10.

Psal. 112.9

^aMat. 27.

^bver. 19.

^cLuke 23.

⁴⁸

⁴Mat. 27.

⁵⁴

^eMat. 25 4

^fver. 1. 53

thou beest a member of Christ, though thou beest misse-reported, and sinisterly censured, as *Iob* was of his friends; 7. yet in thy dissolution principally, thy name shall be raised, like the fire from vnder the ashes of ignominie. It was the Heathens Comfort that hee should leaue a good name behinde him: so let it be thine; it being one of the greatest earthly blessings, aboue Gold and Siluer, *Prov.* 22. 1. yea, as a precious Oyntment, *Ecc.* 7. 3. this Oyntment smells the sweetest when the boxe of thy body is broken: thou carryest this Oyntment (as dead bodies are annoynted) euen to the graue with thee, and it liues, when all other earthly things dye to thee and thou to them. Therefore be thou cheared vwith the thought which comforted the Pagan, *Nemo me, &c.*

*Let none be-moist my Hearse with helpleffe
teares.*

*From Learnings mouth Fame flies to vulgar
eares.*

14 In death thou shalt haue an excellent and notable both tryall and demonstration, as also exercise of thy graces, as first, of thy Faith; secondly, thy Patience; thirdly, thy Constancie; fourthly, thy Christian Courage; fifthly, Fortitude; sixthly, and the Spirit of Prayer, by which, first, others shall be strengthened; secondly,

Iob. 15.

ch. 22. 33.

34

14

*It tries and
declares
thy graces.*

64 *Moses his sight of Sion,*

secondly, the weake shall be confirmed; thirdly, and all that are present with thee, and amongst whom thou liuest, encouraged in their Christian courses; fourthly, thy sinceritie in thy profession approued; fifthly, Gods graces in thee magnified; sixthly, and about all, his name glorified.

15 In thy death thou shalt be distinguished from a carnall and a prophane man: for commonly the sicke bed shewes the sicknesse or the health of the soule: the death shewes the life, diuiding and iudging the estate of the visited, as *Gideon* diuided his company by lapping of water. *Iudg. 7. 1.* and as the Ephraimites were distinguished from the Israelites by pronouncing *Shibboleth*. For looke at the godly from time to time, and the last acts they did, and the last words they spake, were the most sacred, seasoned, and sanctified of their whole life, (but it hath beene contrary in the wicked) and God is the same God to thee that hee was to them, if thou beest a beleuer. Looke into particulars: the last speeches of dying Saints, as they haue beene full of grace, so they are worthy relating, and remembring, and applying. The last period of *S. Steuens* life was prayer for his enemies, and for his owne soule: the last words of *Dauid*, holy exhortations to his Sonne *Salomon*, to obserue the Statutes and Ordinances of the Lord, and the disposing

15 It is the good inheritance of the godly, and the horror of the wicked.

Acts 7. 60.

1 Kings 2.

7. 1. 10. 11.

disposing of some particulars, of which hee
gaue him cautions: the last acts of old *Jacob*, *Gen. 48.*
Prayer, and prophesying, concerning his *Gen. 49.*
sonnes and posteritie: the like comfortable
end made *Abraham*, *Iob*, old *Simson*, *Moses*, *Gen. 25. 8.*
and other of the Saints in the old and new *Iob. 42. 17.*
Testament. The like wee read of *Ambrose*, *Luke 2.*
whose conclusion in his death-bed was, that
hee was neyther ashamed to liue, nor fearefull
to dye, because he had a good Lord, *Bernards Vide cent.*
death was grounded vpon the sure hope and *Magd. sic*
Anchor of Gods mercy, though hee liued in *Grin. in A.*
corrupt times. *Oecolampadius* told his visitors *potheg. mo-*
newes, in the last speech hee vitered, namely, *rientium.*
that hee should shortly be with the LORD
IESVS. Mr. *Caluin* with *Dauids* heart re-
peating *Dauids* Psalmes, mourning in the
Spirit, for his sinnes, his soule was sent out of
his body, like *Noahs* Deue, out of the Arke.
Melancthon, in his last farewell to life, profes-
sed he was exceeding willing to dye because it
was the Lords will, praying for a happy and
ioyfull departure, hee had his desire presently
sealed. *Peter Martyr*, gaue a comfortable fare-
well to his brethren and deare friends, acknow-
ledging saluation onely in Christ the Redec-
mer, in which faith as he liued so he dyed. That
halfe miraculous man *Luther*, in his death
abounded as with prayer so with praises and
thanksgiuing that the Lord had reuealed

66 *Moses his sight of Sion,*

Christ vnto him, and made him an instrument to discover Antichrist, and to oppose him, *Annas Burgius* cryed in her last cryes, *Lord forsake not mee, least I forsake thee.* *Mauritius* the Emperour, in his last fainting, gaue glory vnto God, that was righteous in all his wayes, and holy in all his workes. *Saint Augustine* wept vpon his sicke couch for many dayes together, and so was his soule ferryed to Christ in a flood of teares, as *Peter* walked to Christ on the Sea of waters. I might giue your meditations matter enough to worke vpon, in reflexing vpon infinite examples, related by Authors, to which euery faithfull Minister that vseth to performe this dutie of visiting the sicke, like a spirituall Phyitian, discerning the estate of the soule, addes his *Probatum est*, in ioyfull experience of many, whose dying hath beene suted and sorted to their liuing, both gracious, both glorious.

Why then shouldest thou feare? for to the righteous there shall be peace at the last, *Esa. 57. 2.* therefore liue by Faith, belecue the Promises, and apply them, and be comforted in Gods mercy to others: but as for the wicked, it is not so with them, they shall bee like the chaffe scattered in the winde; for, *there is no peace to the wicked saith my God, Esa. 57. 21.* the prolong of their wicked life ends in a fearefull Tragedie in death: for, though in
respect

respect of the body, and the outward man, there is the same condition to the vvice and *Eccles. 2. 16* the foolish, to *Nabal* and *Salomon*, godly *Ionathan* perishing in the field as well as wicked *Saul*, *1 Sam. 31. 2. 3.* *Ezekias* stricke with the plagues boyle, *Esay 38. 21.* *Asa* goutie in his seete; nay, euen good *Iosias* wounded in the Battell, and the rest of the godly being afflicted in sickenisse as pittiously, and dying oft times as painefully, whether in a naturall or a violent death, euen as the wicked, (as appears in the exquisite torments of the Martyres in the Primitiue Church, in the crucifying of *Peter* and *Paul* with their heads downewards, *Ar. in probl. de cruce.* &c. yea, euen in the very Passion of Christ himselfe:) yet in respect of the inward man, and dispositions of their soules in death, there is as great difference betwixt them, as there was in their carriage and conuerſation in life. And therefore as you haue heard the godly praying, or praying and blessing G O D, speaking graciously, sending out their spirits ioyfully, and dying comfortably: so prophane men dye eyther carelesly and blockishly, for the most part, their hearts being frozen, and their consciences benumbed and scared, without any touch in soule or remorse for sinne; which kinde of dying though our sottish silly common people commend as the most happy and blessed death, when they goe

away quietly like Lambes, as their stupiditie and blindnesse thinke : yet indeede they dye like Beasts and Dogs, without any life of grace, or feeling of the Spirit, in the power or comfort of it; nay, senselesly like stockes and stones, as is said of *Nabal*, whose heart was like a stone within him, 1 *Sam.* 25. 37. 38. or else desperately and ragingly, impatiently as impenitently, belching out blasphemies against both the Maiestie and the Mercy of God. Thus *In-*

Mat. 27. 3. *das* cryes hee hath sinned in betraying the innocent blood, but hath no Faith to apply that blood to the washing away of his bloody treason. Thus *Antiochus Epiphanes* dying, is tormented inwardly with the gripes and convulsions of conscience, as with the rage of his sicknesse: so *Julian* the Apostate, in his last act of life, from his infected lungs sent out venom against Christ, calling him in dirision, victorious Galilean. Thus *Eccius* dyes execrating his Popish on-setters in frustrating his golden hopes, when they had clapt their hands to animate him to barke at *Luther* and the Protestants. The like end made *Latomus*, *Hoff-maister*, *Spira*, and other Antichristian Champions, being not vnlike in their sinne. Thus *Gardiner* dyes, confessing that hee had sinned with *Peter*, but could not repent vvith *Peter*. *Cornelius Agrippa*, cursing his attending Spirit, that stood by him in the forme of

a blacke dog. Others paralel in the like finnes,
 making like proportioned ends: vnlesse it be
 in some particulars, as once in the Scripture,
 in the Theefe vpon the crosse, that a theeuish Luk. 23. 43
 and licentious life should haue the promise of
 Paradise in Death: which as it was, first, the
 conclusion of Christs life; secondly, the pre-
 sent magnifying of the power of his Passion:
 so it is not to be vrged, nor peremptorily
 pleaded, 1. in defence of ill liuers; 2. nor imi-
 tated in deferring repentance; 3. nor presu-
 med vpon, no more then a man ought to pre-
 sume to be a Traytor, a Witch, a murtherer,
 in hope for a pardon when he is to be turned
 off the Ladder: because some one man in an
 age, hath by Gods prouidence this priuiledge,
 to be repriued and released from these facts
 committed. For, in place of one example that
 hath had his inueterate old sores cured, his
 crying treasons pardoned at the last houre,
 (like *Gregories* good theefe that begd heauen)
 wee haue millions that haue perished, rot, and
 consumed, in body and soule, in the last ex-
 gent of life: as they haue not spared G O D,
 liuing; God hath not giuen them any tokens
 of his fauour, but rather of his wrath and in-
 dignation, dying: forgetting them dying, as
 in their life they forgot him; turning away his
 care from hearing of their prayers, though Psal. 66. 10
 they houle vpon their sicke-beds like Wolues,

70 *Moses his sight of Sion,*

Ose 7. 14. because in their health and prosperitie, they haue like deafe Adders, stopped their eares, in not hearing his Law and Word, and in not considering the cryes of the poore, *Prou.* 28. 9. *Prou.* 21. 13. *Prou.* 15. 8. Therefore for thy present instruction and future consolation, worke thou out betimes thy saluation

Phil. 2. 12. with feare and trembling. Giue all diligence to make thy Election sure. Breake off all thy sinnes by repentance. *Dan.* 4. 24. Turne to the Lord with all thine heart, in fasting, weeping and mourning, *Isa* 2. 12. Turne from the wickednesse thou hast committed, with the Niniuites, *Jonah* 3. 7. 8. Wash thee and make thee cleane, *Esay* 1. 16. Cleanse thy heart from euill thoughts, *Ier.* 4. 14. Leauethy formalitie in Religion, and worship the Lord in truth and spirit, *Iohn* 4. 24. Get faith, and learne to liue by faith, *Hab.* 2. 4. and to dye

Iohn 1. 47. by faith. Be a *Nathaniel* in thy dealings with men; let thy heart be vpright as thy hand, *Ioh.* 1. 47. Remember the poore and needy, then

Psal. 41. 1. the Lord will remember thee in the day of thy sicknesse : Christ will visite thee as hee did

Luk. 16. 22. *Lairus* Daughter, and *Peters* wiues Mother; he shall be thy Physitian, when the simples of Nature, and the arme of Flesh faile; his Angels shall pitch their tents about thee, and carry thy sitting soule, as they did *Lazarus* his, into the seates of the blessed. Make vse of this,
and

and the LORD giue thee vnderstanding in all things.

15 As the examples of the Saints of God, that hauing liued conscionably, and dyed comfortably, must comfort thee in this houre, so their willingesse to dye must encourage thee willingly to drinke of that cup which the Lord offers thee, without resisting or relucting. Look vpon old *Simcon*, singing that Swan-like song, prophecying his death; *Lord, now leaue st thou thy Seruant depart in peace, Luke 2.* 29 But especially of Saint *Paul*, vveary of this mortalitie, desirous to be disburdened of the burthen of his corruptions, to be deliuered from the body of sinne, *Rom. 7.* to be present with the Lord; to be dissolued and to be with CHRIST, *2 Cor. 5. Phil. 1.* But the best president that wee haue in life and death, as the best comfort, is the practise of Christ; who although hee feared death as man, desiring conditionally the passing of that bitter cup, yet neuerthelesse wee shall see in him a great alacritie, chearefulnesse, propensitie, and willingnesse to dye: for, besides his often conference with his Disciples about his death, the frequent nomination of it vpon all occasions, which shewes how vehemently hee was affected towards it, the tongue speaking from the hearts abundance, all his words and acts declare it: for to shew his desire to

16
In death
desire
Christ, as
hee by
death de-
sired thee.

Mat. 10. 38
and 16. 21.
17. 22. 23.
Luk. 18. 31.

Iohn 4.32. dye, hee counts it but a Baptisme, or as it were, a sprinkling of cooling water, *Mat. 26. 22.* nay, it is meate and drinke to him to doe his Fathers will, which was that hee should dye. hee counts it a Iourney to goe, which hee was willing to vnder-goe: nay, hee was euen payned vntill it was past: when it came to the push that his houre was come, hee seekes death as *Iob. 18.4-7* it seekes him; hee goes forth to meete and *Gen. 18. 2.* welcome it as his friend, as *Abraham* and *Lot* *Iob. 19. 30.* to meete and entertaine the Angels; hee offers *Gen. 8. 8.* himselfe to the instruments of his death, his backe to the smiters; and finally, his soule is not taken from him compulforie, but as hee commended it, so hee resigned and gaue it vp, to his Father willingly: hee gaue vp the ghost hauing power to lay downe his life, sending out his spirit, as *Noah* did the Doue out of the Arke, which after three dayes returned againe to quicken the body, from heauen, from whence also *Lazarus* his soule returned after foure dayes. Now apply this to thine owne particular: art not thou a Christian, so denominated of CHRIST? then euery one of Christs actions ought to be thy instruction, chiefly in his death, all whose dying gestures are worthy to be writ in thy heart, in letters of Gold. Did hee then vnder-goe such an extraordinary, vnnaturall, painefull, shamefull, cursed death, the worst that euer was; for there-

therefore Christ dyed the worst death that
euer was, both for the ignominie of it, and
the exquisite tortures in it, that a Christian
should not feare any death, since euery death
is sanctified vnto him in the death of Christ.
Did Christ not onely indure his pangs and
paines in death so patiently, as a Lambe be-*Esay 53.*
fore the shearer, but was euen desirous of this
bitter pill, for the ioy that was set before him,
and the loue hee bore to redeeme thy enthral-
led soule? and art thou scrupulous and time-
rous of a naturall and an ordinary passage
from life to life through this dead Sea? Wilt
thou mutter and murmure, and shew thy selfe
refractory to come to the Kings Court, when
thou art so gently summoned, by such a sweet
messenger as a lingring sickenisse? Hast thou
so little longing to goe to him by the rupture
of a weake thread of life, who was so desirous
to come to thee from heauen to earth, from
the earth to the Crosse, from the Crosse to
the Graue, euen through a red Sea of blood?
thorow Pikes and Speares, and nayles and
thornes, being dieted in this his bloody march
with the bread of affliction, and the water of
teares; with gall & vinegar? oh hast thou so lit-
tle delight in him, so little desire towards him?
so small liking of him, so little loue to him?
that thou list not step over the narrow bridge
of this life, to meete him, to greete him, and
to

to inioy him ? Expostulare with thy soule
 how it comes to be so dull, so dead, so lum-
 pish, so leaden : how it is that thou professest
 thy selfe to be a Spouse of Christ ^a, a member
 of Christ ^b, a branch of Christ ^c, (which
 thou must belecue and professe if thou hast
 any part in him ^d,) and yet hast no desire to
 put off the outward mantle of this bodies co-
 uering, to be inseparably imbraced in the
 armes of this Bridegroom; not to leane with
John, but for euer to rest in his bosome; to be
 ioyned to thy Head ? to be fixed in this vni-
 on ? But if Christs loue and desire to dye, and
 to dye for thee, be too high a pitch for thee
 to soare to, which yet ought to be aymed at,
 yet imitate the desires and the patience of the
 Saints in this kinde, so farre (as the Apostle
 speakes of himselfe) as they imitate Christ :
 for as the examples of the wicked are recor-
 ded for our detestation, 1 Cor. 6. 10. so the
 examples of the godly are written for our
 comfort and consolation, Rom. 15. 4. *You haue*
heard (saith Iames.) of the patience of Iob, and
what end God made with him. You haue heard
 of the desires of *Paul* and *Simeon*, of the
 graces that appeared in *Danid*, *Iacob*, *Stemen*,
&c. *Ambrose*, *Augustine*, *&c.* *Caluin*, *Lu-*
ther, *&c.* and vvhhat ends they made, vviith
 God. Then, thou vsing the same meanes
 that they did, euen Faith and Repentance;
 vvhy

^a Eph 5. 21^b Ose 2. 19.^c Ephe. 5. 30^d Ioh. 15. 5.^d Ioh. 15. 6.*Iam. 5. 11.*

why shouldest thou demurre, or be vvailling to goe that Iourney vvhich they haue gone?

17 Yet if examples and presidents of others, as of Christ and Christians set not an edge on thy desires to dye; yett let the mutabilitie, breuitie and vncertaintie of life, with the certaintie of death, cause thee to make a vertue of necessitie: as *Esay* said from God, to *Ez. kias*, thou must dye; and as God to *Moses*, thou shalt dye; so hee saith to thee, Set thine house, set thine heart in order, for thou canst not liue, thou must dye; nay, thou canst not long liue, and thou must soone dye, certainly dye; therefore it is wisdom for thee, (as in outward things) To in this, to doe that voluntarily, which thou must doe necessarily, and compulsorie: thy life thou knowest is but a short life, frayle, and brittle as glasse. As it is a flower for the mortalitie of it, *Esay* 40. 7. A smoake; for the vanitie of it, *Psal.* 102. 3. so it is a house of clay, soone crused downe, *Iob.* 4. 17. A tent or tabernacle, soone pluckt vp, *2 Cor.* 5. 1. A Shepherds Tent, soone pulled downe, *Esay* 38. 12. A Shippe in the Sea, *Wisd.* 5. 10. soone sliding, soone ouer-throwne by the Rockes, ouer-blowne by the windes: nay, as a Weauers Shittle, *Iob* 7. 6. for the volubilitie of it: as a dreame *Iob* 20. 8. as a shadow, *Iob* 8. 9.

for

17

Death is the common Inne of all flesh, where thou shalt be refreshed.

Esay 38. 3.
Numb. 29.

13

for the vanitie of it; nay, vanitie it selfe, which is nothing, it being in very deede nothing in respect of eternitie.

Learn therefore by this mirrour of dying *Moses*, so to spend these thy dayes of vanitie, that for shortnesse of dayes in this world, thou maist with *Moses*, and all the glorious Saints of God, inioy eternitie of dayes in the world to come.

Simeons



SIMEON'S

dying-Song.

HANDLED IN

sixe Sermons.

LUKE 2.29.

*Lord, now lettest thou thy Seruant depart
in peace, according to thy Word.*



T is the Position of some, *Plus ex-
7* that *Examples* moue more *placum*
then *Rules*; that *Prælife* *precepta*.
perswades or dissuades a-
boue *Precepts*, eyther in
Imitation or *Æmulation*
of Vertue, or Detestation
of Vice: and aboue others
wee are proneſt to write after the Copies of
great men, and to tread in the steps of old
men.

men. Therefore the Scripture propound vnto vs the patternes of the greatest of men, euen Kings who were as good as great, ^a *David*, ^b *Ezekias*, ^c *Iosias*, ^d *Asa*, ^e *Iehosaphat*, &c. that wee should follow their footings so farre as they followed Christ, and walked with God.

Regis ad exemplar totius componitur orbis.

^a *2 Sam. 15.*

^{31.} *Ch. 23.*

¹ *Kin. 2. 10.*

^b *2 Chro. 31.*

^{1. 2.}

^c *Chro. 34.*

^{3. 4.}

^d *Chr. 15. 8.*

^e *1 King. 22.*

^{41.}

^f *Gen. 25. 8.*

^g *Gen. 9.*

^{28. 29.}

^h *Gen. 5. 27.*

ⁱ *Iob 42. 17.*

^k *Psal. 22. 4.*

Of the most aged amongst men, as of ^f *Abraham*, & *Noah*, ^h *Methusalem*, ⁱ *Iob*, &c. and here of old *Simeon*; whose liues and deaths are so many pleading Orators, and preaching Sermons, to excite vs to Christian courses, that like them wee may liue holily and dye happily, and arriue at the common Hauen of all flesh peaceably and safely. Now amongst the rest, I haue called out and selected *Simeon*, as a Candle set on a hill, as a Beacon on fire, to giue light to the world (if shee will open her blinded and beere eyes) how to walke to Sion, through this vaile of life, euen in the darke and ^k shadowie night of death. *Simeon* a fit obiect for vs to reflect the eyes of our intellectuall powers vpon, in the prosecution of this sad and sable subiect of death: in which consider, first, the Title of the Text; secondly, the Text it selfe.

For the Title, *Antiquitie*, and our Church denominates it, *The Song of Simeon*, meercly Swan-like and Cygnean, pious and propheticall. I might easily runne Descant and Diuision vpon it, sorting it out into his seuerall parts; shewing

Cantis Cygnea.

directing to liue and dye well. 79

shewing. 1. the *Duty*; 2. the *Manner*; 3. the *Manner*; 4. the *Harmony*; 5. the *Time*; 6. the *Time*: with all such obseruances in vocall Musicke, substantiall and circumstantiall; euen from the ground of this Scripture. But my part now is, rather to sigh then to sing, vnlesse Dirges and Madrigals, fitter for *Heracles* his part then *Democritus*, yet I cannot but so farre condescend to this Cantion, as to commend this diuine Canticle for the excellencie, and to consider in it, the ground of it, nature, and proprietic. For the excellencie, it is of that puritie and perfection, that I wish it might be a rule and a square to our irrregular and vnlimited licentiousnesse in singing, that our hearts were rightly tuned by the Spirit of God as was *Simeon*, *verse 25*. that our tongues were the Pennes of this ready Writer in our Ditties, that so wee might sing the prayles of the King: but alas, our Songs are commonly rather from *Sodome* then from *Sion*; rather sensuall then spirituall, carnall then Christian, Satanicall then sacred, rather to the honour of *Bacchus*, *Priapus*, and *Venus*, pleasing the Flesh, the World, and the Diuell, the vvorlds worshipped Trinitie; then to the glory of the immortall and indiuisible Trinitie: witnesse the vaine, vile, wanton, vicious, loose, licentious, venerious Songs and Sonnets of Poets and Poetasters of our times: 1. Which may

Redargu-
tion.
Psal. 45. 1. 2.

not

not onely be seene extant : 2. but euen are chaunted and carolled out, by Fooles and Fiddlers, vnprofitable Moathes of the earth; which liue eyther in no calling, or in a sinfull calling : 3. heard, receiued, applauded, approued, laughed at by all the licentious Prodigals, loose gull-Gallants, Epicures, and Carnalists, ordinarily in euery Ordinary, Inne, Tauerne, Ale-houses, and the like: Oh therefore whose heart smites him in this kinde, let him reforme this sinne, whether actiue or passiue, in delighting or desiring to say, sing, or heare these Organs of Sathan, and those Bellowes of sinne and vncleannesse. Turne now the streame another way, let Iordan runne backe-ward. If thou beest afflicted, pray: take out this rule, so did *Moses, Manasses, David, the Israelites,* and all Gods Saints. Art thou merrily affected? sing: but what? *Psalmes, Psal. 119.* Hymnes, and Songs, and spirituall Psalmes, making melody to the Lord in your hearts: therefore as I would propound *Danid* and *Ezekias*, as true patternes for all mourners; so *Simeon* and *Zachary*, as spectacles to all singers. As in Instrumentall Musicke, the strings that are out of tune, must be set vp to those that are in tune: so when thou singest vanitie thy heart and tongue, which are distracted, distempered, and out of tune, must be set in the right Key, as was *Simeons*; then thou shalt sing

Iames 5. 13.

directing to live and dye well. 81

sing at thy departure out of this worlds Prison,
as ^aPaul and *Silas* did in Prison. Thou shalt ^a*Acts. 16.*
sing *Hosanna's* in Heauen, when thy Friends ²¹
sing thy Funerall *Nenie* on earth.

The ground of this Song is Christ, the
Messias, Sauour, and saluation of Israel, the
Redeemer of his people, as the Word calls
him ^b; as the Angell christens him from ^c God; ^b*Luke 2. 69*
which Sauour, as he was promised to ^d *Adam*, ^c*Mas. 2. 21*
the promise renued to ^e *Abraham*; prefigu- ^d*Gen 3. 15*
red in the Leuiticall Law, and those *Mosaiscall* ^e*Gen. 15. 5.*
Types and Ceremonies, *Aarons Rod*, the Pot ^{*Gen. 12. 3.*}
of Manna, the watry Rocke, the scape-Goat, ^{*Gal. 3. 8.*}
the brazen Serpent, the blood of sacrificed
Beasts and Bullockes, and the like; prophesied
of by all Prophets ^f, great and lesser, from ^{*Acts. 3. 24.*}
Moses to *Malachse*: so being now reuca ^{*8 Neut. 1. 15*}
led and exhibited, is the ground of *Simeons* ^{and 7. 37.}
Song, and the matter of his inward mirth,
breaking forth like a fire long kept in, into
these outward Modulations.

His practise is our precept; all our ioy must ^{Vie.}
be in Christ, and for Christ. In Christ reioy-
ced the Patriarkes, when they did but see
Christs day a farre off, thorow the cloud and ^{*b* *Iohn. 6. 56*}
the vayle, as did ^{*h*} *Abraham*. In Christ re- ^{*Heb 11. 13*}
ioyced the Prophets. ^{*i*} *Esay*, ^{*k*} *Jerem*, *Ezekiel*, ^{*i*} *Esay 53.*
&c. in the heate of their persecutions being ^{*ch. 54.*}
refreshed with the vision of that incarnate ^{*ch. 55.*}
Babe, ^{*k*} *Jer 24. 5.* Prince of peace, branch of *Iesse*, eternall ^{*i*} *Esay 9. 6.*

Counsellor, which they did preach, and of whom they did prophesie. In Christ reioyced the Apostles, *Peter, James and John*; yea,
^a1 Cor. 15. *Paul* ^ahimselfe in the midst of stripes, whips,
Ch. 5. 41. and imprisonment ^b. In Christ reioyced the
 ancient Martyres, *Polycarpus, Ignatius, Cyprian*,
 euen like the three Children in the midst of
^cDan. 3. 23. the fire ^c. In Christ reioyced the ancient Fa-
 thers, *Augustine, Ierome, Bernard, &c.* witnesse
 their words, works, and writings, amongst the
 rest, of him that could say, *Deus meus & om-*
nia, my Christ and all things; Wife, Childe,
 Friend, Father, ioy sufficient, efficient, in life
 and death. Nay, lastly, as with Christ, so in
^dLuke 2. 14. Christ, and for Christ, reioyced the ^dAngels
^eRev. 5. 11. in earth and in heauen ^e: be glad then oh yee
¹²righteous, and reioyce ye that feare the Lord,
^fLuke 2. 10. as the Angels ^fto the Shepheards, as *Esay*
^gEsay 9. 6. to the Church, ^gFor, *unto vs a childe is borne,*
and a Sonne is giuen: For, to vs is borne a Savi-
our, in the Citie of David, which shall deliuer
all his Israel from their sinnes, Matth. 1. 21.
Luke 19. 10.

Redargu-
tion.

Many and manifold are the ioyes of the
 sonnes of men, as dangerous, as diuers; few
 with those sonnes of God by Creation and A-
 doption; Angels and Saints, reioyce in, or for
 Christ; but sinners according to the diuersi-
 ties of their darling sinnes, solace their soules
 in such contents, as I may call meereely Anri-
 christian,

christian, and against Christ, and the Lords an-
noynted, in which they please themselves and
displease him; content their flesh, but crucifie
CHRIST, and grieue his Spirit. *Nabal*^h, and ^{h1 Sam. 15}
*Baltazar*ⁱ, the Epicure and Drunkard, hath ^{Daniel. 5.}
ioy enough in his feasts and festiuals: the co-
lour of the wine delights his sight, the relish
his deuouring sence, like a base Bagge-pipe,
hee makes such Musicke as the Diuell daun-
ceth at, when hee is full. The Vsurer, the
worldling, and the miserable able miser hath ^{Sibila: ma}
his heart rauished when his eye reflexeth vp- ^{populus, &c}
on his glittering Idoll, and golden God, the ^{Horace.}
Calse that this beast bowestoo. The impure
Onan^k, filthy Fornicator, and inexcusable A- ^{Gen. 38.}
dulterer, which like to *Salomons* foule^l, goes
into the harlots house, and like *Jeremies* neigh- ^{Pro. 7. 7.}
ing horse^m, without vnderstandingⁿ, runnes ^{Jer. 5. 8.}
after his neighbours wife, like the Oxe to the ^{Pro. 6. 32.}
slaughter^o, to his owne destruction^p; delights ^{Pro. 7. 22.}
himselfe (as the Swine in the mire, as the Toade ^{Pro. 6. 32.}
in the puddle, as the Panther with excre-
ments^q, as the Scarabean Flye with ordure ^{Gesner.}
and filth, as the Diuell his Father^r, amongst ^{Plinio:}
filthy Hogs^s,) with his vncleane courses and ^{Iob. 8. 47.}
discourses; feeding his appetite with strange ^{Lu. 15. 16.}
flesh^t, as the lusting Israelites with loued and ^{Pro. 23. 27}
loathed Quayles^v; as the Italian *Pells* and,
Merfi feede on poyson: his chiefe ioy is to
touch and taste Sodomes Apples, and the for-

bidden fruit; his onely Paradise, the ioying in, and inioying here (which hee dreames of hereafter,) a Turkish Heauen, a Mahumetaine portion of Wine and Women: as for Christ hee hauing no heart at all, *Hosea* 4. 11. can haue no heart to him, neyther in delighting in him, or desiring him, no more then the very Diuels themselues, who quaked and trembled, and made out cryes and exclamations, at the very sight of him, *Luke* 8. 28. 29. so all other Libertines amongst vs, haue some

Mar. 6. 17 v *Herodias* or other, some one beloued sinne which they more loue and like, and ioy in then in the worlds Sauour. As some in their carnall companions and vvicked associates, vvith whose dispositions and conuersations, as they receiue as much infection in their soule, as their bodyes from a Pest-house; so they haue their refections, as *u Baltazar* and *Sardanapalus* had vvith their Queenes and Concubines, and so in the rest. Well, these carnall and common Christians, which haue as much zeale to Christ, and loue for Christ, as common women, plainly demonstrate that they haue the spirit of Sathan, and not the Spirit of G O D, as had *Simeon*. And therefore as they ioy not in Christ, neyther doth he ioy in them, no more then a chaste Bridegrome in a whorish Spouse, as they desire not him, he desires not them, nor their company in his Chamber,

ber, no more then hee did the foolish Vir-
gins^x; as they delight not in him, he delights ^x *Mat. 25.*
not in them, no more then a man delights in ^{11. 12.}
his crucifier and tormenter; as they loue not
him, so hee loues not them, no more then he
doth *Cain*^y and *Eſau*^z, whom the LORD ^y *Iude 7. 11*
hated. As *Peter* said to *Simon Magus*, so I ^z *Mal. 1. 2.*
say to them, *They and their money perish toge-* ^{Rom. 9. 13.}
ther^a, they and their lustfull pleasures perish ^a *Ast. 8. 20*
together, as did *Zimri* and *Cosbee*^b, they and ^b *Numb. 25.*
their Gold perish together, as did *Achan* and
his wedge^c; they and their Idols perish toge- ^c *Iosh. 7. 24.*
ther, as did the Israelites and their Calfe^d, they ^d *Exod. 32.*
and their sinnes perish together, as did the ^{20. 35.}
murmuring Rebels in the Wildernesse; they
and their companions perish together, as did
Corah and his complices^e: cursed be their ^e *Numb. 16.*
sinnes, and their Societies, like *Simron* and ^{31. 32.}
Leni, brethren in iniquitie^f: So let them pe- ^f *Gen. 46. 5.*
rish, Lord, that are thine enemies, like the vn-
timely fruit of a woman. If any loue not the
Lord Iesus, let them be accursed, *Anathema*,
Maranatha. If any reioyce not at the birth
of a Sauour here with *Simeon*, let the Sunne
of all their carnall ioyes set, and be eclipsed in
the cloud of death.

Secondly, as wee must ioy in Christ, so wee
must ioy and reioyce, and be thankfull for
Christ; yea, for all the blessings and the benefits
that wee receiue in and from Christ, tempo-

rall and spirituall, externall, internall, or eternall : so was *Simeon* here, his song is Eucharistickall and gratulatory, for the reuelation of Christ; hee blesteth God that hee liues to see the conduit and the fountaine of all blessings to his Church, Christ the Messias. And since his Deuotion is our Iustruction, Christians must be thankfull for Christ. Thus all the faithfull and beleeuers when Christ was borne offered vp their tributarie prayses, the sacrifices of their soules, breaking out into holy Hymnes and Songs. The Angels did caroll

⁸ *Luk.* 2. 13 out, *Glory be to God on high*, so the Easterne

^{14.} *Magi*^h, the zealous Shepheardsⁱ, glorifie

^h *Mat.* 2.

¹⁰ *11.*

ⁱ *Luke* 2. 20.

^k *Luke* 1. 46

^{47.}

¹ *Per.* 41.

^u *Luke* 2.

^{38.}

ⁿ *Luke* 1. 68

God: the blest Virgin magnifies the^k Lord:

Elizabeth, and the prophesying Babe within

her wombe^l, leape and reioyce: *Anna*^m,

*Zachary*ⁿ, and *Simeon*, are not behinde with

their parts, in continuing their prayses; and so

must wee with our best hearts and affections,

make vp the Quire, since wee haue no lesse

interest in, nor no fewer priuiledges by Christ,

then they.

The Reasons to inforce this duty, are

these:

First, if the Saints of God in the old Te-

stament were so thankfull for their tempo-

rall protection, preservation, and redemption

from their outward enemies, the Egyptians,

Amalekites, Canaanites, Ammonites, Moa-

bites,

bites, Philistines, &c. by temporall Sauours,
Moses, Ioshua, Gideon, Iaphse, Sampson, David,
 &c. as may be seene in the spirituall Songs
 of *Moses*, and *Aaron*, and *Miriam* ^{o.}, and *Exod. 15.*
Deborah, and *Barnab* ^{p.}, and *David* ^{q.}, and *Lu.* ^{7.1.2.3.}
Josh ^{r.}: how much more ought wee to burst ^{7.20.}
 forth into prayles, for our spirituall deliue- ^{Plu. 5.1.2}
 rance from the Flesh, the World, the Diuell, ^{q. 2 Sam. 22}
 that *Pharaoh*, and from his Egyptian yoake, ^{Judith 26.}
 from Hell, Death, and Damnation, by that ^{1.2.3.}
 Messias, of whom these earthly and terrestri-
 all Sauours were Types and figures.

Secondly, gratulation and thankfulness is
 a duety commanded *Psal. 50.15.* *1 Thes. 5.18.*
 therefore wee must not be immorigerous and
 disobedient to Gods commaund, no more
 then *Paul* was to the heavenly vision, vnlesse ^{Act. 26.19}
 vve be found fighters, and rebels, and traytors
 against God.

Thirdly, it is a *species*, and part of Prayer,
 and so of Gods spirituall worship, *Phil. 4.6.*
Ephes. 6.

Fourthly, by this duety wee glorifie God
 which is the end of our Creation, *Psal. 50.23.*

Fifthly, 1. It is a seemely thing, and becom-
 meth the Saintsto be thankfull, *Psal. 33. 1.*
 2. It is a very good thing to praise the Lord,
Psal. 92.1. 3. It is a pleasant thing, and praise
 is comely, *Psal. 147.1.*

Sixty, the very Heathens haue commended

it, and the beasts haue performed it in their brutish manner, to their benefactors, as appeareth in *Androddus* his ^c Lion.

^c *Litue.*
Seauenthly, an vnthankfull man is hated of men, accounted as a Viper, and an vnprofitable burthen to the earth ^v: the very light of Nature, and common humanitie cries out vpon it.

^v *Terra in-utile pondus.*
Eightly, God vpbaydes and brands his dearest Children for the omission of this dutie, 2 *Chron.* 32. 25.

Ninthly, the omission of this is a signe of a proud heart, and brings downe Gods wrath. *Ibidem.*

Tenthly, this is the conuersation vvhich wee shall haue in heauen, euen to praise God, especially for the redemption of the world by Christ, *Phil.* 3. 20. *Ren.* 5. 9. *Ren.* 19. 1. 3. This is the life that the Angels leade, therefore vvee ought speedily to inure our selues to it.

Vse.

This must excite vs to be more carefull in performance of this duty: It is a blame and a blemish to be vnthankfull to man, as *Iudas* was to Christ, as the *Iewes* and *Abimelech* to *Gideons* Children ^u, as *Pharaohs* Butler to *Joseph* ^x; much more to God. It is a sinne, and an abomination to be vnthankfull to God for temporall and outward blessings, as health, wealth, life, libertie, children, &c. so for the
vse

^u *Iudg.* 9. 16
17. 18.

^x *Gen.* 40.

23.

vse of the Creatures. Christ vpbraydes the
nine Lepers for this sinne. *Luke 17. 17. 18.* And
sure those that vse the Creatures prophanely,
as Dogs, and Swine, and beasts, neuer looking
to the holy and religious vse of them, as san-
ctified by the Word and Prayer^y, they are *1. Tim. 4. 5.*
worse then the Doves and Elephants, that at
least looke vp to heauen when they eate their
meate: but if we be vnthankfull for the Incar-
nation, Death, and Passion of the Creator, that
in his humanitie was made a creature^a, and *Gal. 4. 4.*
subiected to death^b, to redeeme vs the slaues *Phil. 2. 8.*
and vassals of sinne and Sathan, from the first
and second death^c; our sinne is in a higher *Rom. 4. 25.*
die and graine of ingratitude: wee are more *& 5. 18. 19.*
not onely vnchristian, but viperous, and in-
humane then the sauage Getes and Sauromia-
tines. Alas then, how many are valike to
thankfull *Simeon*? how many are seemingly
and hypocritically thankfull for outward
things? they are ready in euery company to
thanke God oft times in the Pharisaicall
pride of their hearts^d, for full basquets and *Luke 18.*
rich store-houses, abundance of Talents, fruit- *11. 13.*
full wise, for their Oliue branches, their chil-
dren, but the same men are neyther vocally
nor really, in words or workes, thankfull vn-
to God for Christ Iesus, for the benefits vvee
haue by him, 1. of Election, 2. Vocation, 3. Iu-
stification, 4. Redemption, 5. Sanctification,
and

and title to 6. Glorification; for his 7. Word, 8. Gospell, 9. Sacraments, 10. Ministers, 11. Ministerie: for these, *ne verbum quidem*, not a word, there is *altum silentium*, as mute as fishes. All naturall and morall men in this are Mutes, and not Consonants, as it is most consonant they should be. Or if they speake a gratulatory word, their hearts are as farre from it as heauen from earth; at least their workes proclaime open warre and hostilitie against the Lords Christ, kissing him with *Iudas* in outward profession, crying *Aue*, and all haile with the Jewes, when (their liues being all hell) they cry *Crucifie him* in their conuersation, *Psal. 3. 17.*

And thus much for the Title, now to the Text, *Lord now lettest. &c.*

Euery word hath his waight without torturing the Text; these things are obseruable: 1. *Simeons* Compellation; *Lord*: 2. his desires Limitation; *Now*: 3. the acknowledgement of the Diuine Permission; *Lettest thou*: 4. his proper Appellation, *Thy Seruant*: 5. his desired Dismission; *Depart*: 6. his hoped Pacification; *In peace*: 7. his grounded Resolution; *According to thy Word*: of which in order.

Simeons

Simeons Compellation.

In this word,

Lord.



Some take *Lord*, essentially for the whole Trinitie, *Iehouah Elohim*; some personally, for one of the Persons, for indeede the vvhole Trinitie; and euery Person in the Trinitie, is oft in the Scripture tearmed by this vvord *Lord*. Some appropriate it here to God the Father, some to Christ the Sonne, ^{In locum.} so ^{In locum.} *Theophylact* and *Eucharius*: some to God the holy Ghost, so ^{In locum.} *Athanasius*. ^{In locum.} *Tim. 3. 16*

Apply it vnto Christ, and then you haue to consider a great Myserie, a great Mercy, God manifested in the flesh, iustified in the spirit, scene of Angels, preached vnto the Gentiles, beleueed on in the world, and receiued in- ^{81 Iob. 1. 14} to glory; for that incarnate Babe, vvich ^{Ephes. 4. 10} *Simeon* hath in his armes, in respect of his hu- ^{Phil. 2. 6. 7.} manitie hee calls him *Lord*, in respect of his ^{8.} Diuinitie. From whence wee see demonstra- ^{h Of Bohe-} tiuely, what all Orthodoxe Antiquitie affirmes, ^{mia, Bassil,} the testimonie of Scriptures ^{France,} ^{Sweuia,} ^{see harmo-} all reformed Churches ^{nie of con-} ^{fessions.} ^h, Generall and Pro- uinciall Concelles, seuerall Creedes, both Apo- stolicall

stolicall and Nicene, confirme, that Christ
ⁱMat. 3. 17 the Messias, the Sonne of Godⁱ, is both ^kGod
^Psal. 2. 7. and Manⁱ; *Christus Deus de Patre, Homo de*
^kJob. 17. 3. *Matre, &c.* God of his Father, Man of his
^Iohn 1. 1. Mother^m: of his Fathers immortalitie, of his
^lEsay 7. 14 Mothers virginitie: of his Mother without
^mMat. 10. Father, of his Father without a Mother; a
^{18. 23.} Priest for euer after the order of *Melchise-*
^Luke 1. 27. *dech*ⁿ: without Father as hee was Man, with-
^{31. 34.} out Mother as hee was GOD: of his Father
ⁿHeb. 5. 10. without time, of his Mother without seede:
 not borne without eyther man or woman, as
^oGen. 1. 27 was *Adam*^o; nor of man without a woman,
^PGen. 2. 22. as was *Eue*^P: nor of both man and woman, as
 are wee the posteritie of *Adams* and *Eue*; but
 of a woman without a man, *Patrem habuit*
^bAugust. de in *Caelis, Matrem quesivit in Terris*^q, having
^{temp. hom. 9} a Father in Heauen hee sought for a Mother
^{vide hom. 13} in earth; yea, such a Mother as made the My-
 stery so miraculous, as all things in heauen
 and earth cannot paralell or patterne it: for
 these three things in this one are accompli-
 shed of GOD, admirably singlar, and singu-
 larly to be admired; *Deus & Homo, Mater*
& Virgo, Verbum & Caro; to wit, God and
 Man, a Mother and a Maide, the Word and
 Flesh, vnited in one. A Mystery neuer suffi-
 ciently to be admired; *Us propter nos veniret*
in mundum, per quem factus est mundus; a Mer-
 cy neuer enough to be magnified, of men
 and

and Angels; that for our sakes hee should come into the world, which made the world; that the Creator of *Mary* should be borne of *Mary*, that *Dauids* Lord should be *Dauids* Sonne; hee which was long before *Abraham*, the seede of *Abraham*; the Maker of the earth made of the earth; that as in the nonage of of the world man was made after the Image of God, so in the dotage of the world, God should come in the similitude of sinfull man; that God should be made man, that man should be as a God; that God should descend downe to the earth, that man should ascend vp to the heauen. Oh wonder at this you that wonder at nothing: for my part (saith *Cyprian*^r) I ^r*Cyprian* doe not admire the beautie of the Sunne, the colours of the Raine-bow, the glory of the Moone, the motion of the Heauens, the fixed stabilitie of the earth, the ebbing and flowing of the Sea, the varietie of the Creatures, the alteration and succession of times and seasons, nor any thing else amongst all the Creatures, Celestiall and Sublunarie; but this I admire, and for euer will, *Deum in utero, Creatorem in creatura, &c.* God made man, the Creator borne of the Creature, and for the Creature; yea, the mighty God before whom the heauens shake and the Mountaines tremble. a little Infant in the armes of a Virgin Mother, in the armes of old *Simoon* an aged Father: this

is such a worke, such a wonder, that I say with
 *Hierome. *S. Ierome* ^s, *Quod natura non habuit, &c.* that
 which Nature had not, which Vse knew not,
 which Reason was ignorant of, mans Minde
 vncapable of, which the Cherubins conceived
 not; the Angels, till reuealed, vnderstood not,
 which all the Powers of created nature vvere
 amazed at, came to passe, when CH R I S T
 by his Incarnation, did vnite the Humanitie
 to the Diuinitie, in a true, naturall, reall, and
 Hypostaticall vⁿion.

*vide Zan-
 chium de
 incar. verbi.*

Vlc.

*Bern. ser. 2
 in Cant.*

*Can. I. I.
 x Ob felix
 osculum, in
 quo non os
 ori, sed De-
 us homini
 vnitur.*

Oh therefore let vs reape the fruit of this
 Vine, since he is come from heauen to earth,
 to marry vs in our owne nature ^v, *Nam vt
 Sponsus & Sponsa in Thalamo, &c.* for as man
 and wife are one in the Bride-chamber, so
 God and man one Christ in the wombe of the
 Virgin. Oh let vs labour by faith to be vnited
 and marryed vnto him, to be made members
 of this Head, Branches of this Vine, Buildings
 vpon this Corner-stone, parts of his Body,
 Spouses of this Bridegrome, that with the
 vwise Virgins being contracted by faith vnto
 him here in grace, the Marriage may be so-
 lemnized in Glory. Then shall wee truly
 be kissed with the kisses of his loue ^u: *Ob fa-
 lix osculum* ^x, &c. Oh happy kisse, which is
 not a ioyning of lips, but a ioyning of loues
 betwixt God and man.

Secondly, was this Lord borne man, for vs,
 let

let vs labour to be borne againe to him in
that spirituall new-birth and Regeneration,
which the Scriptures call a new Creation ^a, a ^aPsal. 51.
holy turning ^b, change ^c, and conuersion ^d of ¹³
the whole man, in the renouation of all the ^bIsa. 2.12.
Powers and faculties of body and soule, supe- ^cRom. 12.2.
riour and inferiour, both in the intellectuall ^dIer. 31.18
parts, as in memory, will, vnderstanding, &c.
as also in the lower faculties, irascible and con-
cupiscible: this new birth which the Prophets
haue continually vrged ^e, which *Iohn* ^f *Baptist* ^eEsa. 31.6.
and the Disciples haue preached ^g, which ^{Ier. 3.12.14}
Paul ^h and the Apostles haue continually ^{Ezek. 18.30}
pressed in their Sermons ⁱ and writings, which ^{Ose. 14.2.}
our Sauour Christ himselfe, both in his pub- ⁱMat. 3.2.
lique preaching ^k, and priuate conference with ^gLu. 24.47
Nichodemus ^l, hath so doctrinally explained, ^hAct. 26.
and by application inforced to be performed, ⁱ17.18.
of all, vnder paine of damnation ^m, it is so ⁱAct. 2.38.
needfull, nay, of such absolute necessitie to be ^kMar. 1.15
practised of all Christians chiefly, that till a ^lIoh. 3.3.4.
man bring forth the fruits of it, worthy ^mLuke 13.
repentance and amendement of life ⁿ, he is but ^{3.5.}
like the barren Figge-tree ^o, corrupt and twise ⁿMat. 3.8
dead ^p, without either sap of Grace, or blof- ^oLuke 23.7
some of goodnesse, fit to be hewen downe, and ^{Pluda 7.12.}
cast into the fire ^q; nay, a beast and no man; ^qMat. 3.10
a foxe, a Viper, a Dogge, filthy and vncleane, ^rPhil. 3.2.
as were *Herod* ^s, the Iewes, and the ^sLu. 13.32.
Cretians: ^tLuke 3.7
nay, a horse ^u, and Ox ^v; nay, worse then the ^uTit. 1.12.
Oxe ^xIer. 5.8.
^xPro. 7.12.

⁷ *Esay* 1. 4. Oxe and Asse⁷, then the Horse and Mule,
^a *Rom.* 1. 29 without vnderstanding, vnwise, ^a disobedient,
³⁰ rebellious, foules^b, blinde men^c, naturall men,
^d *Psal.* 14. without God in Christ, aliantes from God, and
^e *Rom.* 3. 12. strangers from the Common-wealth of ^e Israel,
^f *Psal.* 53. miserable, naked, and wretched men^f: for
^g *Rom.* 1. 22. whom is reserued Hells, and the second death,
^h *1 Cor.* 9. 14. wrath^h and vengeance, fire and Brimstoneⁱ,
ⁱ *Eph.* 2. 12. storme and tempest: exclusion out of ^k heauen,
^j *1 Ren.* 3. 17 and intrusion, and eternall inclusion in the
^k *Psal.* 9. 17 bottomlesse pit, with the Diuell and his An-
^l *Rom.* 2. 8. gels^l, inso much that as *Augustine* well, *Nasci*,
^m *1 Ren.* 22. 15 *& non renasci, generari & non regenerari*, for a
ⁿ *Mat.* 25. 41. man to be borne and not to be borne againe,
 to haue the nobilitie of the first birth without
 the new birth; be hee what hee will be, Prince
 or Potentate, King or Kesar: or the worlds
 Monarch, a second *Alexander*, if hee haue
 onely generation from *Adam* without regene-
 ration from the Spirit of Christ, the second
Adam; if hee be not borne to him by water
 and the Spirit, that was borne and dyed for
^o *1 Iob.* 5. 6 him, comming by water and by bloud^m, hee
 had better as the Scripture saith of *Iudas*, that
^p *Marke* 14. hee had neuer beene borneⁿ, nay, that a Mil-
^q stone had beene hung about his necke. and
 hee throwne into the Sea the first houre hee
 was borne, for then he should haue bene dam-
 ned for his originall sinnes: but his damna-
 tion shall now be aggrauated for his actuall
 sinnes;

sinnes; chiefly, for this sinne of Omission, in liuing so long within the Church, without the life of grace, (like a rotten Bough, or woodden Legge.) No part of the root of *Iesse* °, or ° *Esay* 53.2 body of Christ, without regeneration, in not beleeuing in, or liuing like that light which for that end came into the world P: those which *PIohn* 3.19 before sate in darknesse, and in the shadow of death, being illuminated q, should cast off the *20.* workes of darkenesse, and walke like the children of the light r, like Disciples of this Lord, *q Luk.* 2.39 who was made man, to redeeme Sathans slaues *r 1Thes.* 5.6. into the libertie of his owne Sonnes.

Secondly, in *Simeons* Compellation, *Lord*, let it rectifie our practise: wee vse or rather abuse this great and glorious Name in our mouthes at our pleasures, not onely in rash, vaine, and false swearing and forswearing, to which sinnes there belongs a swift curse a, but *a Mal.* 3.6 without reuerence, respect. or regard in our ordinary and customary talke, which at euery word, and vpon euery triuiall and friuious occasion, is stuffed out with foolish and vaine admiration, as oh God, oh Lord, oh Iesus, oh Christ b, tossing like a Tennis ball this great b See Mr. and fearefull Name, the Lord our God, the *Perkins his* mighty Ichouah, which the very Iewes feare *Gouernement of* and tremble to nominate at this day. *the tongue*

Others againe, in their Pharisaicall Orisons, Paganish Prayers, Heathenish Babblings,

H

vse

vse this word *Lord*, in their Tantologies and repetitions, as the Papists the word *Iesuu*, euen like a Superstitious Popish charme, thinking
^c *Mat. 6. 7.* to be heard for their much babling^c; nay, imagining (which is the grosse and foggy ignorance of our both vulgar and vicious common and carnall people) that if euen in the
^d *Luk. 23. 41* houre of death, like the Theefe on the decrosse, or in their old age with *Simeon*, they cry, *Lord, Lord*; if they can haue time but to say *Lord haue mercy vpon them*, they are cocke-
 sure of heauen, it is no matter how they liue.

Ans. It is true indeede, if they had the Faith of *Simeon* and the penitent Theefe; if they had the Spirit of God, and zealous hearts, like them, they should be heard and helped: yea, *inter Pontem & Fontem*, crying betwixt the Bridge and the Riuer, betwixt the Axe and the necke; for, *Velox Spiritus sancti grata*, the Spirit is nimble and speedy like the winde, in breathing grace: and, *Penitentia vera non sera*, True Repentance is neuer too late, and hee that calls vpon the Lord shall be^esaued: But alas, then thou must call vpon the LORD with such an heart as did *Simeon*: for, the Lord reiects and abhors
^e *Isa. 59.* all prayers that come not from the^f heart,
^f *Isa. 64. 7.* as hee did *Caines* Sacrifice^g, as execrable
^g *Gen. 4.* and abhominable^h. But now, thou that hast liued in sinne, in health and in youth, in thy old

directing to liue and die well. 99

old age, and in sicknesse, by these sinnes, art likely to be depriv'd of Gods Spirit, and of thine owne heart. For, as Sinne quencheth the Spirit, as vvater quencheth fire : so, it takes away the heart, *Ose 4. verse 11.* therefore *Nabal* vvhen hee dyed, hee vvanted his heart: it vvvas dead like a stone^h. Now^{h 1 Sam. 25} thou *Nabal*, thou foole, thou stony heart, 37 what profit wilt thou haue in crying *Lord, Lord?* thou maist cry so till thy tongue cleaue to the roofof thy mouth : thou maist howle vpon thy bed like a Wolfeⁱ, and yet the^{i Ose 7. 14.} Lord stoppe his eares from hearing, and folde vp his hands from helping. The foolish Virgins knocked and cryed, *Lord open vnto vs*, yet were shut out, so shalt thou, *Mat. 25.* For, *not euery one that saith Lord, Lord, shall enter into the Kingdome of Heauen,* *Matb. 7. 21.* But hee that doth the will of God, as *Simeon* did : now, the will of the Lord is, that thou shouldest repent betimes, call vpon him, pray vnto him, and prayse him, but all from a touched heart.

His desires Limitation.

In this word,

Now.



THE second thing obseruable here is his *Desires Limitation*, in this word *Now*: which denotates the Time present. Which word, like all the rest in the Scripture, hath his weight; for, as *S. Ierome* once obserued, *Nulla Littera, nulla Syllaba, &c*, No Letter, no Syllable, nay, no Tittle, no Pricke wants his energie and force; or is vnsignificant in the originall. Here *Simeons* minde may be thus expressed; Lord it hath pleased thee of thy mercy, not my merit, to giue mee a reuelation, that I shall not see death, vntill I see the Annoynted of the Lord, *verse 26*. now by the motion of thy Spirit, comming into the Temple, *verse 27*. I perceiue that this Babe that is brought in hither to be done vnto according to the custome of the Law, by his Parents, is annoynted and appoynted to be the Prince, and Priest, and Prophet of his Church; therefore Lord, now I am willing, nay, desirous to depart in peace, since I haue in mine armes the Prince of peace, in my heart
the

directing to liue and dye well. 101

the spirit of peace, in my conscience inward peace: thou hast kept touch, and performed what thou hast promised: I haue my expectation satisfied, my desires accomplished, therefore I desire not to liue any longer. I am an aged man, and ready to be gathered to my Fathers; A ripe apple, fit to fall from the tree, I cannot liue long by the course of nature, I desire not to liue long by the instinct of grace: it is better for mee to remoue out of this Tabernacle, then to runne further in the Pilgrimage of my few and euill dayes: better to depart in peace, then continue in this worlds Prison. I know I must dye: neuer so well, neuer so willingly as now, euen now, when I haue in mine armes the conquerour of death, the Lord of life.

Wee see in *Simeon*, that the godly haue oftentimes diuers raptures and sweet ioyes, as in life, so chiefly in their dissolutions. So had *Steuens*, when about to be stoned, hee saw the Heauens open, and the Sonne of man standing at the right hand of God, *Acts* 7. 56. Such feelings diuers of the Martyres haue had at the Stake, nay, euen in the heate of flames and fires, so experimentally, that *Mr. Glouer* knew as well when Gods Spirit came to him, as a cold body feeles externall heate or warmth: so comfortably, that good *Cranmer* indured the burning of his (once guilty)

Obserua.

Mr. Foxe
his Marti-
rologie.

hand with lesse motion, then some abide the Goute or Tooth-ach. Many such rauishments and inward comforts diuers of the Saints haue felt, (how euer at other times with perplexed *Job*, and penitent *Dauid*, so deiected, as though they were reiected of God ,) that they haue desired the Lord a while to with-draw his presence, the weake vessels of their fraile nature not being able to containe that fulnesse of the Spirit which they haue felt. Such an extasie was *Paul* in, when rapt vp into the third heauens, hee heard *Verba ineffabilia*, words not to be vttered, himselfe transposed from himselfe; whether in the body, or without the body hee wist not: hee was more then in an ordinary rauishment, in his sure Sanctuary that he had against Principalities and Powers, life and death, &c. built vpon the sure anchor and Corner-stone of Gods loue to him in Christ: so in his annihilating and vilifying all things, as Pharisaicall learning, birth, knowledge, riches, and the like, as drosse and dongue in respect of the excellent knowledge of Christ *I E S V S*, and him crucified: so when hee was ready not onely to goe to Ierusalem to bee bound, but to dye for Christ: so in his expectation and assurance of that Crowne vvhich Christ, that righteous Iudge, would bestow vpon him, hauing fought a good fight, and finished the Faith, his affections were inflamed,

med, his Spirit wondrously reioyced, his heart ouer-joyed, and his desires transcendent. The like Iubilies haue many of Gods Children kept with their God, in such extasies of ioy, as haue shewed themselves (like the Sunne-beames through a cloud) through the vaille of the flesh, euen in outward alterations, and Symptomies.

Some in their Meditations, hauing their thoughts so sequestered, and their spirit so abstracted from all earthly things, that their corporall senses haue not perceiued outward objects: no, not so much as the sound of Bells neare ringing.

Others haue forgot their repast and feeding, the loue of Christ being better then wine, and the taste of the Spirit sweeter then honey, and the honey-combe: such things the Papists write of their *Aquinas*, *Bonauenture*, *Katheran* of Sienna, &c. and other their Monkes, Friars, Virgins, vestall Votarics; but *Syrus* is vn-sure in his reports, *Lippomanus* his lips are not freed from lies, and *Marrulus* makes and marres many Fables. It is more likely vvhath is writ of *Augustine* and *Bernard* in their Soliloquies in this kinde.

Others haue expressed their inward raptures, in their very countenances, as *Moses* and *Steven*, whose faces so shined, when the one had beene on the Mount with God, the

other disputing for God, that they seemed like the faces of Angels, *Acts* 6. 15.

4 Others haue beene so carryed away in such glimpses of glory as the Lord hath shewed them; they haue beene so inebriated and spiritually drunke with the wine of the Spirit, that they haue not knowne what they haue said, as *Peter* in Christs Transfiguration, *Mat.* 12.

5 Others haue neuer beene satisfied vvith commerce with God, in speaking with God, and speaking to God, by reading the Word and Prayer: some reading ouer the Bible foureteene times in a yeere, as *Alphonsus*; others as constantly as *Cyprian* read *Tertullian*, or *Alexander*, *Homer*: others traouelling in their iourneyes, as *Phillips* Eunuch, *Acts* 8. Others at their Tables, as duely as their meate: others praying threentimes a day, with *Daniel*; thrice with *Paul*; frequently, yea at midnight, with *Dauid* and *Silas*; so long, so oft, till their knees were growne as hard as the earth they kneeled on, as *Ierome* in the Desart: others seauen houres together, (yet obseruing none canonically) as Father *Latimer*: so haue they chewed their chud on that hidden Manna which God gaue them, hauing still a godly dropsie, (like the Worldlings golden dropsie) vnstanchd.

6 Others haue fallen into bodily dead sownes by their heauenly visions, and rauishments of the
the

the inward man, as *Iohn* surnamed the Diuine, *Reuel.* 1. 10. 17. such, *Daniel*, *Dan.* 8. 16. 17. when groueling on the ground, hee lay as dead; so *Ezekiel* by the Riuer *Kebar*, with many moe.

Now, the Reasons why God doth thus de-Reasons
light, and oft, as it were, ouer-ioy his Chil-why the
dren are : godly
haue oft

First, to giue them some taste and feeling of his loue and fauour to them, euen as a Master will oft shew to his Seruant some argu-Extraordi-
ment of his loue, and a Father declare to his uishments;
childe some testimonie of his fatherly affecti-
on : so deales God with his. 1

Secondly, to encourage them against cros-2
ses: the Marriners heart would breake, if he should alwayes be tossed in such stormes, as *Ionas* and *Paul* tryed, without euer any merry gales. The Traueller would be too much perplexed with continuall showings and tempests, without any intermission or interposition of refreshing Sunnie beames: so were the world and worldly woes insufferable and intollerable to a weake and wearied Christian, if the holy Ghost the Comforter, should not wonderfully blow and breathe, and reflexe vpon vs.

Thirdly, that they may haue some good 3
relish and feeling of those better and more lasting and euerlasting ioyes, of which they shall

shall haue ere long the fruition, of which these are certaine Images and Ideaes, sparkes and reflexions: for, euen as the wicked and the reprobate, in the rage and hell of their conscience, feele oft-times certaine flashings of hell-fire, which are as it were summoners to iudgement, Heraulds of their damnation, and Prologues of their Tragickall execution: so God distils into the hearts of the righteous hidden and holy heates, as it were drops of that fountaine of life with which they shall be refreshed; and glimpses from the Sunne of Righteousnesse, with whose beames they shall be rai-
uished.

Vse. 1.
Of Redar-
gation.

This then, first, reformes their mindes, or refutes their madnesse, that thinke the estate of Grace to be most comfortlesse. Many millions in the world thinke the Professors of the Word to be deprived of all inward and outward ioyes; men as retchlesse as richlesse, as forlorne in their soules as forworne in their bodies; they appeare to them as budlesse and beautilesse Trees, and withered branches: and why? because they cannot discerne any thing in them but sighing and sobbing, and wayling and weeping, and Melancholy, and solitarnesse: they will not be sociable vvith their neighbours in gossiping and company-keeping, in walking abroad and talking, in prattling and prating at home, in meetings and merri-

merriments in Tanernes and Tipling-houses,
in feasts and frolickes, in sports and pastimes,
in dalliances and drinkings, in gurmundizing
and gluttony; they neyther care for worldly
play, as Carding or Dicing, &c. nor to see
Playes, the Baudes of loose lust: therefore
they maruell how they liue since they are ne-
uer merry. Hence the Lords owne *Simions*,
gracious and godly men, such as haue set their
faces to Sion, framed aright their life, and fit-
ted for death, are censured and derided, as da-
stards and dotards, as silly and simple, as Mon-
kish, Monasticall, Sroicall, and vnciuill men;
nay, as fantastiques and fooles: hence comes
the hellish Prouerb, *Gods followers, Gods fooles*;
that, *Gods Sheepe, Gods Geese, Gods Gauders*,
and such like Blasphemies: but alas poore de-
luded Soules, they must know that as our Sa-
uiour Christ had meate to eate vvhich the
Iewes knew not of, and as he was to goe whi-
ther his Disciples wist not of; so the true
Christian and belecuer hath comforts here,
that the world knowes not of, and is to goe
to endlesse and prizelesse comforts hereafter,
such as worldlings wor not of: here they haue
the testimony of a good conscience, as had * *Acts 24.*
* *Paul*, which is a continuall feast, a continua- The de-
red Christmas; alwayes Iubile yeere, the gol- scription
den bed of *Salomon*, the beautifull Porch of a good
the Temple, *Fidus acbatet*, a holy and a happy consci-
com-

companion. Secondly, they haue the loue of God shed abroad in their hearts. by the Spirit of God. Thirdly, they haue those extraordinary ioyes, and sodaine extasies, chiefly in their Soliloquies and deuotions with God, the Sunne of his goodnesse shining vpon them, in the heate and light, in the comfort, and power of the Spirit, euen after they haue rayned, powred, and showed downe their teares into the Lords bosome, which they would not exchange for Crownes and Empires. Fourthly, like *Steuens* and *Paul*, and *Simeon* here, they are euen filled with the holy Ghost, tasting of such ioyes (which are but the first fruits of the Spirit, and the earnest of their inheritance in heauen) as none know, but those vvhich experimentally feele. For as none knowes the loue of a Parent to his Childe, but those that are Parents; nor of a good Shepheard to his Sheepe, a good Pastour to his people, but hee that is a good Shepheard indeed: so none knowes the comfortable condition of a good Christian, liuing and dying, but hee that is a Christian indeede; a common Christian, a naturall man, a wicked man, a ciuill honest man knowes it no more then a young childe doth Greeke and Hebrew; discernes it no more, then a blinde man doth colours; feeles it no more, then a stocke, or a stone, or a dead man; esteemes it no more then

then *Esau* doth his Birth-right, or the Pro-
 dige his parrimonie; then *Aesops* Cocke, a
 Pearle: accounts of it (as the Iewes and Gen- *1 Cor. 7. 23.*
 tiles. and all profane men account of the Go-
 spell) euen meere foolishnesse; and therefore
 they so blatter and blaspheme, and like brute
 beasts speake euill of those things, and those *Iude 7. 10.*
 persons which they know not; but I will as-
 sure thee, how ere thou thinke the poore
 and penitent Christian, the sincere and zea-
 lous, to raue, as the Iewes thought of *Ieremy*,
 to be diltract, or mad, or besides himselfe, as
Festus thought *Paul*, as Christs Country-men *Aff. 26. 24.*
 thought of our Sauour, to bee simple men,
 and fooles, &c. yet neuerthelesse they know,
 with *Dauid*, that it is better to be a doore-
 keeper in Gods house, nay, to suffer afflicti-
 on. with *Moses* and Gods people, then to in-
 ioy the pleasures of sinne, then to inioy all the
 priuiledges in *Pharaohs* Court, then to reioyce
 here for a while, with *Dives*, and *Salomons* *Luke 16.*
 young man, and then to quake in Iudgement *Eccles. 12.*
 and be damned in hell: yea, they euen in this
 vaile of teares haue more ioy in their fasting
 then thou in feasting; more in praying, then
 thou in playing; more in sighing, then thou
 in singing; for euen in the midst of mirth the
 heart of the vicked is heauy, vwhen God
 strikes, and Conscience gnawes; but the godly
 are merry in prison, are comforted in persecu- *Aff. 16. 25.*
 tion,

Acts 5.41. tion, reioyce after stripes, prayse God, in the
Jonas 2.1.2 deepe, and in the Whales belly, bleise G O D
 after hee hath smit them, and exult in Spirit
 in their old yeeres, as did *Simeon*. Besides,
 thy ioyes are vaine, vile, carnall, sensuall, like
 thy selfe (like the Horse and Oxe, that delight
Exhortat. onely in a good fat pasture, though the Pin-
 fold, and the slaughter-house be the next dish:
 but theirs are pure, chaste, sincere, heauenly,
 eternall, like that God that sends them, like
 that Spirit that workes them: therefore get
 thine eyes opened to see thy miserie, and ioyn
 thy selfe to them whom now thou despisest,
 (as *Rahab* and *Ruth* did to the true Church)
 that thou maist finde mercy.

Secondly, whereas *Simeon* is now willing to
 depart, hauing seene Christ, and so reioyceth
 in this expected object: it is obseruable, that
 the Patriarkes all of them in their times and
 ages expected C H R I S T, euer since the pro-
Gen. 3.15. mise of this Messias was made vnto our Pro-
 toplasts, our first Parents, *Adam* and *Eue*:
Simeon lookes for him here in his generation,
 so did the Church of Ierusalem, so did the
 rest in their generations. *Eue* thought he was
 then come when shee bore *Caine*, confessing
 that shee had receiued a man from the Lord,
Gen. 4. 1. *Abraham* desired to see his day.
Gen. 48. 18. *Jacob* wayted for his saluation, *Gen. 48. 18.*
Moses desired G O D to send him to deliuer
 Israel

directing to live and dye well. 111

Israel out of Egypt, *Exod. 4. 13.* *Iob* was comforted in this expected Redeemer, *Iob 19. 25.* Yea, many Prophets and righteous men *Mat. 13. 17* desired to see the things which wee see, euen the Maiestie of God clothed with flesh, as a man is shod with Sandals on his feete. And sure the Ancients for this cause much extenuate the Polygamic and multiplictie of wiues of the Patriarkes, as of *Iacob, &c.* as also in taking their Maides as Concubines, which they say was done, *non propter libidinem, sed propter prolem*; not for lust, but for multiplying a holy seede: euery one in their dayes desiring to propagate the promised Seede of the woman.

In which wee see Gods great mercy to vs now vnder the Gospell, more then to those vnder the Law: for, then came into the world the great Physitian of the world, to cure the great Patient, which was the world; which so long did languish; when we stood in most need of him. The former ages had but a glimpse of this light of the world; they saw him but darkely and obscurely, *tanquam in speculo, tanquam in enigmate*, as it were in a cloud, in a glasse, in Leuiticall shadowes; but wee see him clearely, euen fully, as the Sunne at noone day: perspicuously in the Gospell, euen as the Wise-*Mat. 2.* men saw him in the Stable, as *Simeon* and *Anna* in the Temple: wee haue an happier *Vise beatifica.* vision

vision of him then they, euen as the Angels more then wee, hee came indeede to the beleeuers comfortably, powerfully, Typically; but wee receiue him, as *Simeon* did, personally: hee came to *Adam*, with the promise, in the time of despayre: to *Abraham*, with supply, in time of Sacrifice: to *Isaac*, with reliefe, in time of famine: in time of exile, with honour, to *Ioseph*: in time of persecution, with comfort, to *Elias*: in time of battell, with an hand on *Gideons* hilt: with an eye, to the stone from *Dauids* sling: in time of inuasion, with triumph, to *Ezekias*: alwayes hopefully, helpfully to his Church. For which cause, hee is called, *The Starre of Isacob*, *The Lyon of Indah*, *The Rod of Isaack*, &c. Typically hee came in Circumcision, *Rom. 3.* in the Paschall Lambe, *Iohn 1.* in Manna, *Iohn 6.* in the brazen Serpent, *Iohn 3.* in the Arke, and on the Altar, &c. Hee came figuratiuely, as our rest, in *Noah*; our increase, in *Ioseph*; our loue, in *Dauid*; our peace, in *Salomon*, our saluation, in *Ioshuah*, &c. But now hee is come to vs personally, in the assuming our nature, in the fullnesse of time, saith *Paul*, *Gal. 4. 4.* to free vs from all time, saith *Bernard*. Note his mercy, hee came to vs voluntarily, *non compulso Patris, sed consensu sui*, not by compulsion from his Father, but by his owne consent: *Non ex necessitate mandantis, sed ex voluntate venientis*, saith

*Ubi venit
plenitudo
temporis ve-
nit ille qui
liberauit nos
à tempore.*

Chrysoft.

saith *Chrysostome*. Yea, *Ultero venit & sponte, se videndum attulit, occidendum obtulit, Greg.* Gregory.

Of his owne accord, yeelding himselfe to be
scene of men, to be slaine for men. Yea, *Pro-* Basil:
pria benignitas inuitauit, misericordia traxit, veri-
tas compulsi; His benignitie to vs inuited him,
his mercy drew him, his truth compelled him,
Basil, Here is his Mercy for our Consolation.

Oh let vs walke worthy of this grace and *Vse 2.*
Mercy, for an vse of Instruction: let vs runne *Of Instru-*
after the sweetnesse of his odours; let vs fol- *ction.*
low his footings, since hee came to leade vs;
let vs worke out our saluation with feare and
trembling, since hee came to saue vs, *1 Tim.*
4. 9. *Luke 19. 10.* Let vs returne to the Bi-
shop of our soules, since hee came to finde vs, *Luk 19. 10;*
as lost sheepe; let vs be no more the slaues of
the Diuell, since hee came to dissolue the
workes of the Diuell, *1 Iohn 3.* let vs enter-
taine him, as did *Zachens*, and retayne him, as *Luke 11.*
did *Iacob*, when hee would not let him goe till *Gen. 28.*
hee blest him; let vs feast him, as did *Ma-*
thew; wash his feete with our teares, as did *Luke 7.*
Mary; seeke him sorrowing, as did his Mo-
ther; prepare for him an vpper lodging to
eate his Pasceouer in, as did his Disciples, euen
our bodies and soules, the Temples of his Spi- *1 Cor. 6. 16;*
rit; let vs walke nearer to Sion in this our light,
since the Sun is come so neere vs; nay, euen to
vs, then the Patriarkes did in their darkenesse

vnder the vayle and cloud of the Law.

Vse 3.

Redargu-
tion.

Luke 10.

Let vs now come to the tryall, and bring our practise to the Touch-stone; and wee shall be found as vnworthy of Christs reuelation to vs, as vnthankfull for his manifestation amongst vs, as the very Iewes themselves; nay, let vs compare our selues with them, and wee shall iustifie them, as they did Sodome. Euer since CHRIST dwelt amongst the sonnes of men, the kinde of his vsage hath beene too vnkinde; the course of his entertainment hath beene too course; the forme and manner of his welcome, deformed and vnmanerly: the world hath beene still so weakethrough ignorance, as not to know; or so wicked through ingratitude, as not to acknowledge; or so corrupt by nature, as not to welcome the Word incarnate, the Lord of Nature. For, euen in his birth at Bethlem, howsoever hee had the hearts and admirations of some few, some handfuls; as of *Anna, Simeon, Zachary, Elizabeth, &c.* As also after, of his Disciples, of *Nathaniel, Nicodemus, Ioseph, Mary, Martha, Lazarus*, some healed Patients, conuert sinners, penitent Publicanes, and such like; yet the grossest and the greatest part, despised and dispited him. Looke vpon him from the wombe to the earth, from the Cradle to the Crosse, from the Crosse to the Graue, and you shall see him still crossed by cursed instruments;

ments: so looke on him from Bethlem to *Egypt*, from *Egypt* to Nazareth, from Nazareth to Capernaum, from Capernaum to Ierusalem, from Ierusalem to Golgotha; you shall see him tost from place to place, from post to pillar: *Herod*, the Diuell, the Iewes, the People, the Scribes, the Pharises, the Lawyers, the Herodians, the Gentiles, the Romans, the Souldiers; Dogs, and Foxes, and Diuels; *Indas*, and *Pilate*, and *Herod*; Earth, and Hell, all opposed madly and maliciously euen against the Lords Annoynted; whose rage from the first houre of his birth, till the last of his death, could not be quenched without his blood; *Hee came vnto his owne, but his owne receiued him not*, *Iohn* 1. 11. 20.

We surely are in the same predicament, if not worse. Compare vs with the Patriarkes and we come as short of their faith in Christ, obedience and sanctification, as they of our knowledge and illumination; we come nearer vnto the infidelitie of prophane *Esam*, howling *Ismael*, wicked *Cham*, cursed *Canaan*, and their seede, then wee doe to the Faith of *Abraham*, *Isaack* and *Iacob*, &c. to *Noahs* Obedience, and the holy liues of the rest. For the Iewes: wherein are wee inferiour in the highest measure of ingratitude against *Simeons* Lord? wee lodge him not at all, but cast him out of the Inn of our hearts, with the Bethlems: wee shut our

Applica-
tion.

gates against him with the Samaritanes, when wee reiect his Word and Ministers: wee bid him depart from vs, with the Gadarens, when wee preferre our Swinish lusts before him: we crucifie him worse and oftner in his immortal body, then the Iewes in his mortall, when like mad dogs wee flye in his face, and by swearing and blaspheming wound his wounds, tearing and renting euery part of his humanity; and yet wee will be Christians: But I know not how; vnlesse on the contrary, as the Cynick named his Man: as some say, *Mons à mouendo*, when it moues not; for wee move not after the motion of Christ. We are like the Hare, running one way when wee looke another way. Well, let vs looke to it, Christ is come to vs, *John* 1. 14. but if wee come not vnto him by Prayer, and into him by Faith, and hee into vs by his Spirit, *John* 14. 18. he will come to vs, and against vs in Iudgement, to our ruine and destruction, *Acts* 7. 31. Oh therefore Kisse the Sonne least hee be angry, *Psal.* 2.

Appion.
Christus venit ad homines, in homines, & contra homines.

Thirdly, in that *Simeons* desire of life was not simply for any loue of life, but onely to see, and proclaime, and prayse Christ the Messias, to blesse God for this fountaine of blessings to his Church. It is worth our animaduersion, more worthy our Imitation, that wee ought not simply to desire life for it selfe, but

directing to liue and dye well. 117

but that wee might liue to glorifie God, and to the good of his Church and Children. This point is plaine by the Apostles precept, *Rom.* 14. 7. 8. and by his practise, *Phil.* 2. 23. 24. For, as hee prescribes to others that none should liue or dye vnto himselfe, but vnto the Lord; that whether Christians liue or dye they should be the Lords: yea, that whether they liue in the body, or remoue out of the body they might be the Lords, *2 Cor.* 5. 8. 9. So, hee himselfe being in a strait what to doe, whether to liue in the flesh, or to be loosed and be with CHRIST, is over-swayed with the loue of his brethren, to dwell vvith them still, onely for the furtherance and ioy of their Faith. So it must be with thee in that rancke wherein thou art.

Art thou a Minister? thy desire to liue must be onely to preach the Word, for the gathering of the Saints, for bringing home the wandering Sheepe, for planting and watering Gods Vineyard, for feeding his people vvith knowledge and vnderstanding, for propagation of the Gospell, for conuersion of soules, and addition vnto his Church such as shall be saued: and for this end, thy life and thy liuings must not be deare to thee; that by Preaching or Printing, Disputing, Conferring, Writing, Praying and Meditating, (the things wherein that holy *Augustine* and zealous

Vse 1.
Of Instru-
ction.

Bernard were constantly and continually im-
 ployed) thou mightst be beneficiall to the
 soules of thy brethren: yea, for the accom-
 plishment of these ends, as thou art called, *A*
Light, and *Salt*, it must not be grieuous vnto
 thee to consume and melt thy selfe in spend-
 ing thy spirits to giue light vnto, and to sea-
 son others. Thy ends in thy Ministry, must
 neyther be ambitious, like *Diotrophes* his, that
 loued preheminance, nor to be exalted on the
 right hand or the left, with *Zebadee's* Sonnes:
 not to sit onely in *Moses* his Chayre, vwith
 the Scribes and Pharisies: not couetous like
Balaams and *Iudass's*; but Christian and con-
 scionable, like *Paul's* and *Peter's*, and *Iames*,
 who that they might feede the flocke, endu-
 red not onely labours, and stripes, and impris-
 onments, but euen death it selfe.

Mat. 6.

b. 7. 9.

c. 21

Numb. 22.

John 13.

Art thou a Magistrate? thy desire to liue
 must be the discharge of thy duety, the exe-
 cution of thy function, the decison of Con-
 trouersies, the cutting off of strifes, in their
 causes, courses, and euents; the iudging right-
 ly betwixt man and man, &c. to be a nursing
 Father to the Church; to stand for Gods
 Truth and Orthodoxe Religion; to be zealous
 for Gods glory, to defend the fatherlesse, right
 the oppressed, to let the cause of the Widow
 come before thee, to draw out and vse the
 sword committed vnto thee, for the defence
 of

of the righteous and the right; for the offence of the wicked and their wrongs: these are the ends thou must aime at in thy place, whether superiour or inferiour.

Art thou a gouernour, a Master of a Familie? hast thou a charge committed to thee? thy desire to liue, must be rightly to discharge it, and thy duety in it: as namely, prouision for thy Wife, and Familie depending vpon thee, walking (like *Zacharie*) holily, in respect of God; honestly and vnblameably, in respect of man; Christianly and conscionably in thy calling and vocation: for that end, as also that God may haue glory; in thy priuate duties of Religion, as reading, and praying, and instructing of thy Family vvithin the bounds and limits of thy calling, together with a discrete gouerning of them that are vnder thy command, by correcting and encouraging as neede shall require; that thy house, like the houses of *Abraham*, *Ioshuah*, *Crispus*, *Stephanus*, and *Cornelius*, may be like vnto a little Church, wherein spirituall Sacrifices are offered vnto God daily and duely: that so thou maist heate and warme those that are within thee, and that thy light may breake out to enlighten others outwardly.

So all other men, be they what they will be, from the Throne to the Plough, from the King to the drawer of water, from the head to

the foote, Phyſitian, Lawyer, Courtier, Student, Tradesman, Artificer, Mechanicall man, Husbandman, Souldier, Seruant, muſt liue, and deſire to liue, not to themſelues, but that in their places, 1. by their Life; 2. their Labours; 3. their Prouokements; 4. their Examples: their light ſhould ſo ſhine here, that others ſeeing their good workes, might bring glory to him who is the Father of lights: to him which is the light of the Gentiles, and the glory of his people, euen here *Simeons* LORD, whom *Simeon* prayſeth, and to vvhom hee prayes.

Mat. 5.

Vſe 2.
Of Redar-
gation.

Ezek. 9.

But ſure the liues of moſt men, from the higheſt to the loweſt, is as contrary to this light, and as irregular from this rule, as darkneſſe and irregularitie it ſelfe: for, if we ſhould make a quere, and an inquiſition here, as the Lord will make in Iudgement, for ſuch *Simeons*; if they ſhould now be marked in the forehead like *Ezekiels* Mourners: where ſhould we be inquiſitiue for them? In the Court? perhaps there might be culled out ſome *Joſeph*, as in *Pharohs*: ſome *Obediah*, as in *Achabs*: ſome *Daniel*, as in *Nabuchadnezzars*. In great Houſes? ſome *Naaman*, as in the houſe of *Rimmon*: ſome *Iacob*, in *Labans*: ſome *Chuza* and *Iohanna*, as in *Herods*. In the Campe? ſome *Cornelius*. In the Citie? ſome *Lot*. In the Country? ſome *Boaz*. Amongſt great ones?

ones? some *Nichodemus*. Amongst priuate men? some *Nathaniels*, that desire to liue no longer, then God may be glorified of them, in them. and by them. But compare them to the multitudes that swarme in euery corner, of Court, Countries, and Cities, of all sexes and sorts, (like *Ægyptian Locusts* and *Grasse-hoppers*) that liue onely to themselves, and for themselves, that limit themselves in themselves, in effecting their owne proud, couetous, vaine, ambitious, sinister ends, and carnall desires, without any reference or relation to Gods glory, or the good of others? and they are very few: one of a Citie, and two of a Tribe, *Ier. 3. 14.* like the after-Vintage, and the Haruest gleanings; like the few names vvritten in *Sardi*, *Apoc. 3. 4.* as for example, in particulars, *ab si fas dicere? sed fas.*

In the Sonnes of *Leui*, how many there be that liue of the Altar and serue not at the Altar? that scumme away the fat, but pollute the the Sacrifice, like *Elie's* Sonnes? that seeke *sua, non suos*, their owne gaines, not the peoples good? *Qui se pascunt, non oves*; that feede themselves of the flocke, but not the flocke, ouer which the holy Ghost hath made them Ouerscers? that seeke for nothing (as vvas once truely said of the ancient Abbots, Monkes and Cloysterers,) but a lazy life and carnall command, *Oisium cum honore*; against vvhom these

these, and all such complaints as these, which *Gregory* and *Bernard* tooke vp in their times, might be well vsed and vrged? I say, how many there be of such, I rather leaue to the consideration and deploation of such as haue any eyes or hearts, then to the expostulation of this place: onely I say, whether such are *Simeons*, or *Simons*, or *Sinons*; like *Iude*, or like *Iudas*, who sees not?

Secondly, for the Magistrates: what are the aymes and ends of most of them? To discharge those dueties that the Word inioynes them? which those worthy Lights, *Moses*, *Phineas*, *Ioshuah*, *Samuel*, *Nehemias*, *Salomon*, haue by their president and practise laid before them? No verily: for, then wee should not haue the Sabbath, which aboue all dayes should be sanctified, so profaned; so much drunkennesse abounding, vncleannesse overflowing, Oathes breaking forth, by Gods Law capitall and criminall, and by death penall, vnreformed; nay, vnreprehended, vnremoued, yea, vnreproued: which shewes that many of them liue onely to the satisfying and seruing of their owne couetousnesse and vnconscionablenesse, like *Ahab*, *Festus*, and that *infelix Felix*; or licentiousnesse, like *Herod*; but neyther vnto G O D, nor to doe good, vnlesse to themselves.

Thirdly, as wee see the motion of the head
and

and Eye, Ecclesiasticall and Politicall, of Ministers and Magistrates, meere ly naturall, (like that of the Elements and Beasts) after vvhich the whole bulke of the body, of the people, moues: so in the heads Oeconomical, wee shall see little spirituall. For, what is the aime of Masters and Mistresses in their households regiment? is it Gods glory? the good temporall and eternall of those that are vnder them? doe they liue, or desire to liue that by their meanes their households might be the households of Faith? their wiues Christs Spouses? their Children Gods Children, and Heyres of of Grace? their Seruants Gods Seruants, the Lords Free-men? their Kinsmen, of the spirituall affinitie and consanguinitie of Christ? that their strangers within their gates, vvith them might enter in at the Gates of Sion? Are these their ends? *Nullum contrarium verum est*, the cleane contrary (or at least contradictione) is verified in most. Let experience speake: looke into their houses, into their regiment, into their carriage and disportment, and yee shall see their exercises such as vvere vsed in the Siege of Thebes, couetous carding and dicing, or wanton and promiscuous dauncing: you shall finde moe shewes of Religion in the vse of the Word, in the house of a Iew, more seeming prayers in the house of a Turke, Papist, or Pagan (who pray oftner to Saints and

and Idols then they) then in their houses, which are rather dens of Diuels, and cages of vncleane Birds, then Churches. What are the desires of such who sees not? What their deserts who knowes not? who feares not?

In the same ranke are the rest: where is the Tradesman, (as *Iob* of the good Messenger) one of a thousand, let him stand forth, whose heart tels him, that truly and sincerely in his Trade and Calling hee aymes aright? and so all others, let their soules speake. Who in their traffique and commerce with men ayme at G O D, at the profit and emollument of others, and not wholly, or for the most part, at themselves? Who in seruing of man seekes directly and immediately to serue God and not rather himselfe? Who seekes grace and godlinesse, and not gaine? such an one *erit mihi magnus Apollo*: I would trauele farre on my fecte to finde such a Phoenix.

For the other sort, that liue eyther in no calling, or in a sensuall sinfull calling, such as riotous Prodigoes, profane *Esaus*, vaine Gentlemen, gull Gallants, retchlesse Ruffians, licentious Lechers, gracelesse Gamesters, filthy Brothellers, Queanes, Curtizans, and beastly Bawdes, with all the rest of that restless and retchlesse crew: alas, what good doe they in the world? what ayme they at, but like Swine to feede? like the rich Charle, to goe brauely
and

directing to liue and dye well. 125

and faire deliciously with the Sabarites and *Sardanapalus*, to inuent and wallow in polluting pleasures, to feede their fancy, please their owne humours, content themselues, delight the flesh, and damne the soule? liuing to eate, eating to liue the life of sinne; doing as much good to others, as the Moath to the garment, the Caterpillar to the fruit, the Cantharides to the Oyntment, spoyling and infecting (like plaguy people) vvhom thy liue amongst. Therefore these and all these, as they are vn-*Terra in-*profitable burthens to the earth, they shall be *utile por-*swept away from the earth like *Iabin* and *Sisera*, and the Sodomites, euen into hell, *Psal.*

9. 17. As they glorifie not God, which was the end of their Creation and Redemption (which thy forget) so God will neuer glorifie them. Therefore let vs all, both men, with *Simeon*, and women, with *Lidia*, *Dorcas* and *Deborah*, &c. doe good here in life, that wee may receiue good in and after death: liue, and desire to liue onely to God, and for God here, that vvee may liue vvith God for euer hereafter.

Fourthly, and lastly, here wee are to take notice of that which wee haue obserued in *Moses* before, namely, that *Simeon* is willing to dye: for the whole Text imports and carries it, that there was in him no vvwillingnes to dye; not so much as in *Shew*: but a great willing.

willingnesse, propensitie, and disposition to his dissolution, whether wee take his vvords here as Optatiue, *Ob that thou wouldest let thy Seruant depart*, as some doe : or Indicatiue, *Now thou dost let, &c.* or Precatory, *Lord, now let, &c.* or plainly, as they are here, all import perspicuously that hee dyed voluntarily.

From whence note, that a good Christian is willing to dye: wee may see this, as in *Simeon*, so in *Paul*. *Phil. 1. 23.* who desired to be dissolued, and to be with CHRIST. The like might be instanced in the death of *Moses*, who at Gods command, went as voluntarily vp to the Mount to dye, and to be sacrificed himselfe, as *Abraham* went to sacrifice his Sonne. So, if wee consider the death of the Patriarkes, of *Abraham* himselfe, of *Iacob*, of *Dauid*, &c. that dyed naturally: as also of Saint *Stephen*, of our Saviour Christ himselfe, in the Scripture: as also of blessed Martyres that were put to death violently, we shall finde that they went vnto their deaths, and into the Graue, as voluntarily as *Noah* into the Arke; taking Gods stroke vpon themselves as patiently as *Aaron* did, when God smote his two Sonnes, *Nabab* and *Abihu*; and as *Eli* did *Samuels* report of his houses ruine, *1 Sam. 3.* The Saints very last words, being of the same straine and Dialect with *Simeons*, import so much, as wee may see *Moses*, *Dent. 32.* (with this

Dent. 34.

Mat. 27.
Acts 7.9

Leuit. 10.

this good old man here) concluding his life with a Swan-like Song. So also *David. 2 Sam. 23.* So *Babilas* the Martyr, feared not that his soule should returne vnto her rest: neyther did *Ignatius* care when hee dyed, or of what kinde of death hee should dye; nay, though hee were grinded by the teeth of Lyons, because hee was the Lords Manchet, and must be made cleane bread for Christ. So *Melancthon*, almost in the same words with *Simeon*, *If it be the will of God I am willing to dye;* and, *I beseech him to grant mee a ioyfull departure.* With many moe.

Euseb. lib. 3
c. 30.
Vide Grim.
Apotheg.
moricen-
tium.

Now, the Reasons which make the childe of God so willing to die, are many, the principall are these.

First, because hee findes no good in this life, no ioy, no content, more then a Prisoner in his bonds, a bird in the snare, or a beaſt in the ginne: his ioyes being imperfect, and mixed with a thousand sorrowes, hauing for one Sunny day a hundred tempestuous stormes: his best dayes being like *Jacobs*, few and euill; his worst, many and miserable.

*Si qua dies
bona est, vo-
locibus pre-
terit horis.
Inimica te-
nacia ha-
rent.*

Secondly, because there is nothing in this life, which gives true and sollid satisfaction to his soule, finding (with *Salomon*) all Sublunarie things to be vanitie and vexation of spirit, as Honours, riches, wisdome, vvealth, knowledge, Babels building, *Moses* and

*Nil boni in
vita, nil ma-
li in morte.*

Daniels

Daniel's Egyptian and Caldean learning, *Cressus* and *Crassus* his wealth, *Midas* his gold, *Polycrates* good successe, *Ezekias* his Treasure, *Nero's* Mullicke; all other things which should doe good to the nature of man, or delight the minde of man, giuing him no more content, then ayre and winde to an empty stomacke: for, as a Quadrangle cannot fill a Triangle, but some corner will be capable of more; so the whole circuit of this round Orbe, this Quadrangular world, cannot content the heart of man, which Anatomists say is Triangular in the forme; God onely, Christ and his Spirit, the blessed Trinitie, that made the soule, can fill it with true delights, and fulfill the true desires. In which respect the Christian, to whom all things else are bitter, but Christ, is not quieted till hee inioy Christ, no more then the animate or inanimate creatures are at peace till they haue their rest in that centre whitherto they moue: his heart still trembling till it be with God, like the Needle touched with an Adamant, still quivering and shaking, till it looke directly to the North Pole: and therefore as *Noahs* Doue, sent out of the Arke, found no rest to the sole of her foote, till shee returned into the Arke againe; so the true Christians, the Lords mournfull Doves, finde no resting place here, till their soules returne to the Arke of their strength, that
 God

God, that sent them out into their bodies, euen as the Iewish Tabernacle had no rest, but was carryed from place to place till it entred into Canaan. *Exod. 26. 1. & 33. 7.*

Thirdly, because of the crosses and afflictions which are incident vnto him in this life: for, as the whole humane nature is subiected to the Crosse, so chiefly the Christian. The world which is a Paradise to the carnall, is a Purgatory to the Christian; *Many are the troubles of the righteous;* all that will liue godly in Christ must suffer affliction; every Disciple must take vp one crosse or other, if hee vwill follow Christ, which crosse-way is the way to heauen; every childe of God is corrected ere hee be received: the purest Gold must be in the furnace; the Lords owne Wheate is thrashed, winnowed, and grinded: and Gods trees must be pruned: *Ut vnda undam,* as wave succedes wave, so crosse succedes crosse, as *Dauids* Lyon succedes his Beare, *1 Sam. 17. 37.* and *Goliab* the Lyon, *1 Sam. 18. 27.* and the Philistines *Goliab*, and *Saul* the Philistines, *1 Sam. 21.* Now the Christians death is most welcome, that changeth his *Mira* to *Naomi*, his bitternesse into beauty, which deliuers him from dangers and dolours, as the Angell did *Lot* from the fire, and the three Children from the flames, and *Daniel* from the Lions: death (like *Zerobabel*) deliuers the Lords Israel out

Psal 34. 19
Act. 15. 21

Gen. 19.
Dan. 3.
Dan. 6.

Gen. 41.

Gen. 31.

Job 41. 12.

of Babilon, *Zach. 4. 6.* therefore death must needs be welcomed like a day of deliuerance, a yeere of Iubilie which brings *Ioseph* out of Prison, *Iacob* out of seruitude, and *Iob* from the dung-hill. *Mors enim malorum remedium, & portus humanis tempestatibus*, Plutarch. *de consol. ad Apol.*

Fourthly. in respect of their sinnes which cleaue so fast on, which they cannot shake off; Sinne, with which they are at opposition and deadly feud, dogs them at the heeles, like a Sericant: waytes on them, like a Catchpole: insinuates into them, like a claw-backe: creeps into their bosomes, as a Serpent stings them at the heart, like an Adder: followes them, as their shadow: Rickses close to them, like their shirt vpon their skinne. their skinne vpon their flesh, and their flesh vpon their bones: insomuch that it burnes and frets them as *Disani* aces poysoned shirt did *Hercules*, and as the Ticke vexeth the Oxe: which makes them crye out in the anguish of their soules, vvith *Paul*, and the faithfull, *Rom. 7.* *Oh miserable man that I am! who shall deliuer mee from this body of sinne?* They complaine of the strife of the Flesh and the Spirit, as *Rebecca* of the struggling betwixt *Iacob* and *Esau*. Now death comes and rescues, and makes thy baile, and playes the Mid-wife, and ends the broyle, therefore welcome to the well disposed.

Fifthly,

*In me duo
armati, A-
mor & Odi-
um, Iacob
& Esau,
Caro & Spi-
ritus, &c.
Hier.*

Fiftly, they are here Pilgrimes and strangers, 1 *Pet.* 2. 11. as was *David*, and the rest in their ages : they are here exuls and banished men, as Children put forth to nurse from their Mothers, as Schollers and Pupils sent to forraine Schooles, and to farre Vniuersities : and therefore their returning home to their owne Country, their restitution to their provided Kingdome, their fetching home to their Farther and friends, their retyring to their Fathers house, though it be through the shadow of death, must needs be acceptable.

Sixtly, they know that the day of their death is better then the day of life, *Eccles.* 7. 3. because they dye prepared, their soules purged, their hearts by Faith purified. As they haue entered into the first degree of eternall life in this life, when they beleeued, and receiued the gifts of the Spirit, the earnest of their Salvation; so they enter into the second degree in death, when their soules are carryed into heauen, and they dye in assurance of the third degree, when body and soule shall be re-vnited to participate of happynesse, as they haue liued together in holynesse.

Seauenthy, they dye, as with a desire, so in an expectation to see and behold the face of Christ; of which, with *Stemen*, they haue some glimmering in their deaths : and therefore death to the godly, so farre as regeneration

Augustin.
Iob.

*Qui cupit
dissolui, &
esse cum
Christo, non
patienter
moritur, sed
patienter
vivit, &
delectabi-
liter mori-
tur.*

rules, is no more burthen some then the stripping off the cloathes, vnto a louing Spouse, to goe into the Marriage-bed of her contracted Bridegrome. *Hof. 2. 19.*

Eightly, they haue kept a good Conscience with God and man, like *Paul, Acts 24.* And therefore they feare not iudgement, no more then a true man feares to looke the Iudge in the face.

Ninthly, wherein they haue offended God, they haue their sinnes remitted, and therefore feare not to hold vp their hand at the barre, since they are quit before by Proclamation of all the promises in the Gospell, and haue the Kings Pardon sealed them in the Sacraments.

*Iacula pre-
missa minus
ferunt.*

*Præmoniti,
Præmuniti.*

Tenthly, they haue oft in life invred themselves to thinke, speake, record and meditate of death, euen as did Christ their head, and his Seruants, *Jacob, Moses, and Paul,* as appears in the Word, and therefore Deaths dart fore-seene, wounds them lesse, being fore-warned of it, they are fore-armed for it. Euen as the Souldier that hath beene long trayned, and in many skirmishes, is more couragious in the maine Battell, and as hee that hath long exercised himselfe in foyles, is more hardy to fight with sharpe: so the petty conflicts that the godly haue had in their owne breasts vvith Deaths feare, make them more hardy to encounter Deaths force.

Eleuenthly,

Eleuenthly, they entertaine it as a reward for their worke, as a rest from their labour: as willingly as the hired labourer receiues his hire, and reposeth his wearied limbes, *Dan*, 12. *Esay* 57.2.

Twelfthly, they are perswaded, and haue their Faith grounded in an happy and blessed change, they expect a Metamorphosis, and an alteration, a comfortable transmutation of Earth for Heauen, of the Sea for the Hauen, of Griefe for Glory, of the outward Court, for the *Sanctum Sanctorum*, of a Mortall for an Immortall body, of Enon for Salem, Sodome for Segor, Ægypt for Canaan, the Wildernesse of Sin for the Land of Promise, of a House of clay terrestriall, for a House celestiall aboue the Clouds, 2 *Cor.* 5. 1. And therefore they are as willing to make this exchange, as a poore begger would be to exchange his poore rags for some Princes robes, or some poore man to leaue his smoaky, rainy Cottage for a pompous Pauilion and decked Chamber in the Court.

To reape the Vintage of this discourse, the use to vs, is first of examination, in that it is an argument of a good man to be willing to dye, as here was *Simeon*. Lay thou thy hand on thine heart, and search in thy soule what propensitie and disposition thou findest in thy selfe to dye. Many arguments there are in

Vse.

the Word and tryals both of a holy and a happy man, both affirmatiue, in shewing what hee doth : and negatiue, in shewing what he auoids, *David* points at him in the first *Psalme*, as also in the 32. *Psalme*, verse 1. 2. as also in the 15. *Psalme*. So doth our Sauour Christ, in the first eight Verses of the first of *Mathew*. So the Apostle *Paul* in the 2. of *Cor. ch. 7. ver. 11.* with other such places; as namely, delighting in the Word, meeknesse, mourning for sinne, hunger after righteousness, &c. care to please God, Feare, Zeale, Indignation against sinne, not letting Mony to Vsurie, and the like : yet sure there is no greater euidence of an honest and holy heart, then so to walke vprightly with God in life, as alwayes to be willing to imbrace the strictest Summons of death; to be as ready to depart out of this world, as the Israelites were to depart out of *Egypt*.

Againe, it is most vsually a note of a soule eyther altogether soyled in corruption, or indued with a smaller measure of Sanctification, to be violently possessed with a continued feare of death : and therefore in this particular finde out thy selfe, and trye in what case thou standest; for, the more vnwilling thou art to dye, commonly the more Nature rules in thee, the more earthly, fleshly, and carnall thou art : the more willing, commonly the more
more

more Grace raignes, the more thou art holy, heavenly, and spirituall: in which case you shall obserue, that the desire to liue or not to liue, to dye and not to dye, hath oftentimes ebbed and flowed, according to the measure of grace or corruption, of sinne or of sanctification. Euery man may finde this in his owne heart vsually, vpon the search.

Hence it was, that our Sauour Christ ha- Luke 8. 33
 uing the greatest measure of grace, was most willing to dye, amongst all the sonnes of mortall men, as appeares in the Gospell, by his often speaking of his death, as desiring it, *Mat.* 10. 38 So 16. 21. 17. 22. 23. by his hastning *Indas* the actor in it, *Iohn* 13. in calling *Peter* Sathan, that dissuaded him from it, *Mat.* 13. 23. yea, in accounting it his Baptisme, *Luke* 20. 50. yea, his meate that he was to eate, *Iohn* 4 32. yea, his exaltation, *ver.* 28. yea, a thing that hee desired, *Luke* 22. And when hee came to act the bitter part in this dying Tragedy, how voluntarily did he send out his soule? *Hee gaue vp the Ghost*, saith the Euangelist: the spirit was not taken from him, (for no power could doe that) but hee gaue vp his Spirit into the hands of GOD his Father; *Emisit, non amisit Spiritum*, hee sent out his Spirit (as *Noah* sent the Dove out of the Arke) willingly, it was not taken from him compulsorily. Now, that which holds in

the Head, Christ, in some proportion holds in the Saints, his Members, who are conformed into the similitude both of his life and death; the nearer they come vnto Christ, by the vnion of Faith, the more they participate of the Spirit of Christ in life; the more willing they are to goe to Christ, and to haue a further communion with him, in and after death.

Note 2.

It is not so with the wicked, for the further they runne from God in life, the lesse ioy they haue to be fetcht before him by death; the lesse grace, the more grieffe to dye; the more vile, sensuall, and sinfull their dayes, the more they desire to prolong them, being as vnwilling to dye, as the Beare to the stake, or the Bull to the ring.

The reasons are these:

Reasons
why wicked
men
are vnwilling
to die.

First, because they haue their pleasures in this world: to which they are wedded, and with which they are intoxicated and bewitched, as *Vlisses* and *Diomedes* companions with *Cerces* charmes, and *Calipsoes* Cups, till they be turned into beasts. Now, what delight hath the beast, but in fayre feeding, and carnall companying, according to his kinde? neyther they, being as loath to leaue these pleasures, as the childe his bable, or the foole his folly.

Acts 12.

Secondly, Death deprives them of their worldly promotions, it throwes *Herod* from his

directing to liue and dye well. 137

his seate, and *Baltazar* from his Throne, it *Dan. 3.*
expulseth Monarchs from their Countreys,
and with as great a sway as that Antichristian
man of Rome kickes off their Crownes, depo-
sing Kings, disposing Kingdomes, laying their
honours in the dust. And therefore no mar-
uell that the proud Impes of *Lucifer* seare it, as
hautie *Hammon* did the Gallows.

Thirdly, it pluckes them from their profits;
it takes *Nabal* from his Sheepe, *Ahab* from
his vsurped Vineyard, and *Midas* from his
Gold, which worldlings are as vvilling to
leauē, as the dogge the Flesh-pot, as the hun-
gry Kite the sauory carrion: to liue in the
earth alwayes, it is their desire, as much as the
water is desired of the fish, and the Ayre of the
Bird, and the earth of the Moale: they are as
content to build tabernacles here, as *Peter* was
vpon the Mount, *Mat. 17.* but to goe into
the earth, that is, *durus sermo*, a harsh vvord;
they are as willing to leauē the world, as the
Bird, the Beast, and the Fish, are, to forsake
their nourishing Elements; as the starued
childe is to part with the desired dugge. *Oh*
*Death, how bitter art thou to a man whose por-
tion is in the world?* saith the Wise-man. *Oh*
mors mordens, bitter indeede as gall and worme-
wood.

Fourthly, Death depriues the wicked not
onely of their goods, but of their Gods, what
euer

Indg. 17. ever they make their Idols, and giue their
Gen. 31. 19 hearts vnto; which Idols they as vnwillingly
 leaue, as *Michay* did his, and as the Papiſts
 their Idolatrous Masse; as *Rachel* did her Fa-
 thers Idols, vvhich ſhee concealed and co-
 uered.

Fiftly, Death takes them away from their
 pleasing companions, which they are as loath
 to part fro, as *Elisba* was to leaue *Elias*, as
Ruth to leaue *Naomi*, but most vnwilling to
 exchange them for the company of Diuels
 and Hell-hounds.

Sixtly, they are vnfitted and vnprepared
 for Death: they haue not made their accounts
 straight; they haue not Oyle in their Lampes;
 they haue abused their Talents of gifts exter-
 nall and internall. and therefore they quake to
 be brought by Death to render an account of
 their Stewardship, with the wicked Steward:
 to meete the Bridegrome, with the foolish
 Virgins: to be called in *coram* before their great
 Maſter, with the wicked Seruant that ſmote his
 fellow-Seruants, and with the other vnprofita-
 ble Seruant.

Seauently, they haue no hope in death,
 except a vaine and wanne hope, ſuch as periſh-
 eth like the vntimely fruit of a woman. Death
 (like *Michay* to *Ahab*) neuer prophesieth
 any good to a wicked man, and therefore he
 is as vnwilling to dye, as a Theefe and Male-
 factor

factor to be brought before the Iudge; as a bad debtor before his creditor; as a Swine to the slaughter: for, as the Swine by a naturall instinct, knowes that hee is good for nothing but the Shambles; so, the wicked, by the rage of his owne conscience, which is like the flash before hell fire; and by an Historicall Faith, whereby hee beleeueth there is a hell, and euerlasting fire for such as hee is; Fornicators, whoremongers, drunkards, wantons, theeuers, couetous, impenitent, vnbeleeuers, and all other workers of iniquitie; hee knowes that hee is good for nothing but to be burned, and to be stubble and fuell for that flame. And therefore as the Swine shewes his dislike of the Shambles and his slaughterer, by whining and crying and repining; so the hoggish, Epicurish, carnall man, shewes his discontent and disobedience vnto God, and to his summons by death, by muttering, murmuring, barking against heauen, and blaspheming.

If wee apply this poynt by vse vnto our times, wee shall finde infinite millions and multitudes of carnall and wicked men, swarming like the Egyptian Locusts and Grasshoppers amongst vs; for alas, how many are there, which beare vp their heads high, and set vp their crests, exalt their hornes, and prancke vp their Peacockes plumes, lifting vp themselves about others in the pride of their hearts? boasting

Esey 30.33
Mat. 25.41
Reuel. 21.8.
1 Cor. 6. 9.
10
Iude 4.13.
Mat. 7.23.

Epicuri de
grege por-
cine.

Vic.

boasting like Braggadochies, of their birth, valour, learning, wit, wealth, parts, and prowesse; shewing much drunken, and swaggering, and irefull, and reuengefull valour, in their base and bruitish passions: and yet the same at the imagination and apprehension of death, shew themselves as arrand cowards, as the Arcadians *Clineas* or *Dametas*; altogether daunted and dismayed like *Gorgon* at the sight of *Medusæ's* head: they quiver and quake like an Aspen-leave, shake and tremble like the Aguish sicke man: at the thought of it their heart trembles, their blood is concaled, and like *Baltazar* in the like case, their countenance is changed, and their knees smite together: the sound of death to them is the most harsh of all sounds, and puts them sometimes in a deadly sowne; the noise of the roaring Canon is not so fearefull to the fainting Souldier, nor the Lightning and Thunder was so terrible to *Nero*, as the summons of death to such naturall men, whether by the Harbenger thereof, Sicknesse, or from the condemning voice of a Iudge, or by such meanes, for these reasons before mentioned. What doth this argue, but a guiltie conscience, a secure soule, a hardened heart, a carnall minde, and a maine measure of infidelitie, incredulitie, and want of faith, in the remission of sinnes, the resurrection of the body, the immortalitie of the soule, and
hope

hope of a better life: which considerations, as they haue moued the ancient and moderne Martyres, *Ignatius, Policarpus, Laurence, Cyprian*, and others in our precedent age, *French, Germane, and English*, to subiect themselves to the mouthes of Lions, flames of fire, and all other tortures and torments, which Madnesse and Malice could inuent, &c. So the diffidence of these, the want of the perswasion of Gods loue, and expectation of wrath and vengeance after this mortalitie, makes wicked men entertaine Death as *Abab* did *Elias*, euen as their greatest enemy, as their Taylor, their Sericant, their Butcherer, their Executioner, as the curber of their delights, and procurer of their curse. Yet that I be not mistaken, I doe not here condemne all feare of death, and make it such an essentiall note of Gods childe, as though euery one that feared God did not at any time, or in any respects, feare to dye: or that wicked men might not sometimes, and vpon some seruile respects, with some shew of alacritie vndergoe death: for, First, I know that there is in all men a naturall desire to liue, which caused *Ezekias* to mourne when hee was to dye, *Esay* 38. 10. And *Dauid* to pray that his soule might liue, *Psal.* 6. 4. and *Psal.* 119. As also our Sauour Christ to desire the Passage of the cuppe from him, *Luke* 22. There being a naturall desire in the best of
Gods

Gods Saints to liue. Nature fearing her dissolution, and the body and soule being as loath to part as two friends that a long time haue liued and loued together. Secondly, besides, I know Gods Children may be desirous to liue, as to glorifie God more: so, for some other good ends propounded, as for the better setting their estates to their successiue seed: for the establishing their houses, for to dispose of their Children in some religious courses: which was the cause that *Simeon* desired to liue. say Interpreters; because when the Prophet brought this message of death to him, hee was without issue, and left none to succede him in his Kingdome, as Gods promise was to his Father *Dauid*, *1 King. 8. 15. 3.* Thirdly, a godly man is sometimes in distresse and perplexitie of minde, as *Dauid* was vwhen hee made the sixt *Psalme*. at which time hee is vnwilling to depart, till God shine vpon him againe with his fauour. Fourthly, a godly man may pray sometimes against some kinde of death; as our Sauour Christ did, praying not simply against death, but against that cursed death of the Crosse; fearing not death, but the curse of the Law that went with death. Fifthly, I know that euen naturall men haue made light account of death, such as the *Decians* and the *Fabritians*, *Curtius* and *Corneilius*, with others amongst the Romanes, and Athenians,

Athenians, that exposed and spent their liues for the good of their Country, I know euen of obstinate Heretiques, such as the *Gnostiques*, and the *Circumcellions*: more lately *Michael Sernetus*; many moderne Papists; yea, the late Arrian burnt in Smithfield, haue some of them vndergone death more willingly and chearefully then those that haue had in them farre more grace and sanctification: but some of these haue imbraced death so welcomly, out of a morall desire of doing good to their Country, or out of vaine glory, to be spoken of, like those Heathen; or out of obstinacie, or desperate madnesse, or perverseness against the truth, or Diabolicall delusions, or erronious conceits, or Atheisme, or opinion of merit, or chiefly pride of heart, to be magnified and famoused of their fauourites, or some other sinister ends, not for Gods glory, or hope of any better condition after this life, as these Heretiques. So that my conclusion still holds, notwithstanding these doubts and scruples, that Grace kisseth Gods rod, though in the hand of Death. Nature barks and bites at the hand that holds the rod: Gods Sheepe going quietly to their graues, like Lambes to be sacrificed; carnall men grunting and complaining like Swine to be butchered.

Wicked
men may
dye wil-
lingly for
sinister re-
spects.

Thirdly, since that Grace is willing, Nature Vñ 3.
vnwilling,

Meanes to
make vs
dye wil-
lingly.

vnwilling to her dissolution, all are to be exhorted to vse the meanes to helpe forward their spirituall part, to be more willing to curbe their carnall part, in it nilling. The meanes are two: first, priuatiue, for the remouall of the impediments which lye in the way: secondly, positieue, in incouraging vs to enter the way of all flesh. What the causes are that cause the carnall man to sing *Loath to depart*, you haue heard; as namely, the losse of his pleasures, profits, preferments, promotions here, with the like; in all which things wee must looke to our hearts, and be watchfull Centurions ouer our affections, least they be carryed with too violent a course and torrent, in the prosecution and pursuite of these terrestriall and earthly things; wee must not be mad vpon the world as worldlings are: let vs not place our affections on things below, but on things aboue, where CHRIST sits at the right hand of GOD: let vs vse this World as though wee vsed it not; as wee vse Physicke and wines, *modice, modice*, with moderation and mortification, as a Student vseth recreations, for necessitie, not vanitie: let vs not fall downe and worship the Diuell, though hee would giue vs it all: let vs not bowe the knee to *Baal*, nor adore the golden Calfe, nor sell our soules for the trash and the dongue, the * white and red dust of it, as *Iudas* did: let

* Siluer
and Gold.

vs

vs touch riches tenderly, with our hands, not with our hearts, as wee doe Thornes, because they are Thornes: let vs not loue vaine pleasures, least after their Beeish honie wee feelee their Waspsish sting: when these charmers charme to delude vs, let vs be as wise as Serpents, stopping both our eares (as shee doth) with the taile and the earth; remembrance of our ends (of which the taile is an embleame) and of our earth, whither wee shortly must. Thus must wee first learne to practise this hardest point of Christianitie, in dying to the world, ere euer wee can be willing out of faith and feeling to dye out of the world: for alas, what causeth men that they haue as little heart to goe into their Mother-earth, as the Moale hath to come out of the earth; but onely that they loue the earth too well? being desirous euer to liue vpon the earth, but neuer to lye in the earth. Why list not worldlings returne to their dust, but onely that (as true children of the old Serpent) the curse of the Serpent is vpon them to licke the dust, minding earthly things here, their end being damnation hereafter. *Phil. 3. 17.*

Secondly, when this is performed, in breaking off thy desires from the world, which is *Terminus à quo*, the place which thou leauest, then fixethy eye vpon another world, *Terminus ad quem*, the place whither thou goest.

L

Looke

Looke not too much at the grisly face of Death, which will agast thee; but at the end of it, where thou shalt see as many comforts as *Elshaes* Seruant saw, to encourage thee. Euen as hee that is to passe ouer some great and deepe Riuer, must not looke downe-ward to the water, but must cast his eye to the bancke on the further side: so looke ouer the waues of death, and fixe the eye of thy faith vpon eternall life. Looke not at Death in the glasse of the Law, in which it is set out, as a curse and the downe-fall to the gulph of destruction, but in the Chrystall Glasse of the Gospel, as it is changed and altered so by the death of CHRIST that it is a sweet sleepe, and resting coole harbour.

First, therefore consider, how there is a blessing accompanies and attends thy death, pronounced by the Spirit it selfe, *Rom. 14 13.* which is alone sufficient to stay the rage of thy affections in the ordinary feare of death: for, who feares blessings, since euen profane *Esa* sues for a blessing, and euen the very Heathens so much desired that blessednesse which their Philosophers, of all sorts, so much disputed, but neuer so soundly determined as God doth here?

Secondly, the same Spirit calls it, *A resting from thy labour.* Now euen the Oxe, Horse, and Asse, desire resting from labour, to be vntyed

directing to liue and dye well. 147

vntyred from their taskes, vnloaden from their Burthens all the creatures and the Elements, which groane vnder vanitie, desire cessation from motion : every thing aymes at his *quies* and rest, and dost not thou? Now death, I pray thee what is it, but a bustle of bonds; a destruction of toyle; an arriuing at the Hauen; a Journey finished; thy *consummatum est*; thy *quiescit*; thy laying away of an heauy burthen; euen sin it selfe, which (as *Erasmus* wittily) is heauier then Gold, Siluer, Lead, and Iron; in that the weight of it weighed and pressed downe the Angels of light into the pit of hell, and payned Christ our Sauour our substitute, on the Crosse? What I say, is this death, but the shaking off of gyues, and an end of banishment, a period of griefe, an escape of dangers, a destroyer of all euils; Natures due, Countryes ioy, Heauens blisse. Woes Hauen; the Key to ope the dore to Christians, as it did to CHRIST, *Luke 24 26* of blessednes, rest, and immortalitie; dignifying, nay almost Deifying whom God hath elected, and called in grace, and called to the graue? this is the right partition of it into his parts and passages, as Antiquitie hath christned it, and our age hath called it, and the godly haue found it: Oh then, why shouldest thou boggle at it, since there is as little hurt in death to the good, as there is little good in life to the bad, as we

*Nil boni in
vita, nil mali
in morte.*

shall further proue in some particulars hereafter?

Thirdly, let this cogitation animate thee to sing *Simeons Song*, in being at least willing, if not desirous to depart, because God takes thy part in thy departing, if thou beest his: thou hast as the Promise, so the Performance of his comfortable presence. It hath beene the Lords constant and continuated custome to be with his Children, like a friend at neede, in their distresse, whose exigents and extremities haue beene his opportunities. Thus hee was present with *Noah*, in the Floud, *Gen. 7.* with *Lot*, in Sodomess flames, *Gen. 19.* with *Jacob*, in his flight from *Esau*, *Gen. 33.* with *Ioseph*, in *Dodons* pit, and *Putiphars* prison: vvith *Moses*, when hee went to *Pharaoh*, when he was with *Pharaoh*, and fled from *Pharaoh*: with *Israel*, in the Red Sea, *Exod. 14.* vvith *David*, in *Sauls* pursuite, *1 Sam. 19.* with *Eliab*, in the Desert, *1 Kings 19.* with *Elisba*, vvhen the *Syrians* came against him, *2 Kings 6.* with *Hezekiab*, in his sick-bed, *Esay 38.* with the three Children, in the fire, *Dan. 3.* with *Daniel*, in the denne of Lyons, *Dan. 6.* with *Ioseph* and *Mary*, and the wise *Magi*, flying from *Herod*, *Mat. 2.* with Christ, in his combat with Sathan, *Mat. 4.* and hee will be vvith thee in thy last conflict and tryall: for, this is his Promise, which he keepes more inuiolably then

then the Decrees of the Medes and Persians,
to be with thee when thou passest through
the waters, and through the riuers, & through
the fire, that thou shalt neyther be ouerflowne
nor ouerblowne in any temptation, *Esay 43.*
2. 3. 4 5. 6. &c.

Now God will manifest his presence with
thee these three wayes, eyther in moderating
or mitigating thy paines, as the words of that
Prophetick promise doe import, making
death no more dolorous to thee, then many
ordinary crosses and afflictions which haue
befallen thee in life, as some of the Saints haue
tried it.

Or, by the inward and ineffable comfort of
the Spirit, which occasioned *Paul* to reioyce
in tribulation, since euen then, the loue of God
was shed abroad in his heart by the holy
Ghost, *Rom. 5. 35.* yea, euen in his grievous
sickenesse, it seemes when hee had receiued
the sentence of death, as the sufferings of Christ
did abound in him, so his consolations did
abound through Christ, *2 Cor. 1. 5.* God is
the chiefe Physitian, and chiefe visitor, when
any of his Patients are afflicted, in his owne
person ministring vnto them, staying them
with flagons, & comforting them with apples,
vvith his right hand holding vp their heads,
and vvith his left imbracing them. *Cant. 2. 9.*

Thirdly, he sends a victorious Host, a guard

of Angels to be keepers, and Nurses vnto his Seruants, to hold them vp, and beare them in their armes, as Nurses doe young Children: and to be their champions and guards against the Diuell and his Angels, *Psal. 30.* All these comforts with many moe, going along vvith thee, like the Cloud and the fiery Pillar with the Israelites, should cause thee to march valiantly, euen through the Pikes of death, to thy appointed Possession. And so wee passe in this passage of *Simeon*, to the third Point.

His acknowledgement of the
Diuine Permission.

In these words,
Lettest thou.



IN which phrase obserue, that what euer comes to passe, is by the letting and permission of God, whether in life or death. for, there is nothing done in the world, but that which the Almighty will haue done, eyther by permitting it to be done, or by doing it himselfe. Or, as the same *Augustine*, *All things are eyther done by Gods helpe, or suffered to be done by his permitting. Domino vel adiuuante,*

directing to liue and dye well. 151

in uanie, &c. yea, euen those things which are done *contra uoluntatem*, against the will of God, yet are not done, *prater eius uoluntatem*, besides his will: by which will, with *Hugo*, Enchir. cap. 101. I meane his good pleasure, his operation and permission; yea, euen in Sinne it selfe, the cause of death, God hee hath a worke. God workes in euery euill, but he workes not euill, nor euilly, as the Papists slander *Caluin* to teach. *Agut in malo, &c.* hee workes in the euill, first, by permitting; secondly, by disposing: by permitting I say, not by prouoking. For, though God offer the sinner obiects (to vse *Augustine* and *Bellarmines* Similitudes) and leaues a man to himselfe, yet hee inclines not his will to euill, and therefore is not the cause of euill, no more then the Shepheard by setting hay or grasse before the Sheepe is the cause of the Sheepes feeding: or the Huntsman by shewing the Grey-hound the Hare or Deere, is the cause of his running, but onely the dispositions and inclinations of both to runne, and to feede.

Secondly, by ordering and disposing sin: for this is the propertie of the diuine vvisdome, saith *Clement*, *Vii uisiter, &c.* to vse those things profitably, which are done peruersely. *De malo opere, &c.* God out of euery worke that is euill workes that which is good; euen as in the first Creation he broughr light out of darke-

Lib. de fac.
c. 7. part. 4.

Strom. l. 1.
Aug. Ench.
c. 101.

nesse, and as a wise Physitian out of poysoned Serpents and venomous beastes, extracts a preservative against poyson. Thus hee disposed of the Treachery of *Iosephs* Brethren, and the Treason of *Iudas* against Christ, to his owne glory, and the good of his Church: in the preservation of old *Iacob* and his Seede, and the saluation of his owne Elect Israel. Therefore as in one act of the death of Christ, 1. God; 2. Christ; 3. the Diuell; 4. the Iewes; and 5. *Iudas* wrought, but not from one cause: the Diuell suggestingly, the Iewes maliciously, *Iudas* couetously, Christ executively, in deliivering himselfe; God decreetorily, in decreeing; and dispositively, in disposing the death of his Sonne to the saving of the Elect, and condemning of the Reprobate, being the rising and falling of many in Israel. The like is seene in other sinnes, wherein there are diuers agents; some sinfull but GOD alwayes sinlesse: for, *Peccatores in quantum peccatores, &c.* God makes not sinners so farre forth as they be sinners, but onely ordereth and disposeth them: being as the best Creator of those wils that are good, so a most righteous disposer and orderer of those wils which are euill. But as for Death, which is the punishment of sinne, not the condition of Nature; God is not onely the permitter and provident disposer, but the iust inflictor of it; yea,

vile

Aug. ep. ad
Vincent.
38.

Aug. de
Gen. ad lit.
imp. c. 5.
De civitate
Dei lib. 11.
c. 17.
*Mors non
natura con-
ditio, sed
pæna pecca-
ti, de præd.
& gratia.
c. 11.*

ultā necisq; arbitrer, the author and ordayer, as of life, so of death: for, it is he that formes the light, and creates darkenesse; hee makes peace, and creates euill, *Esay 45. 7.* What euill? Not the euill of sinne, but the euill of sorrow, of sicknesse, of troubles, banishment, famine; yea, Death it selfe, *Leuit. 26.* *Non malum culpe, sed pena.*

This poynt is worthy our further enlarge-ment: namely, that all death, for the Time of it, the Place of it, the Matter, the Manner, the Cause, the Occasion of it, is immediately from God, operatiuely, penarily, or permissiuely.

For the Time: if death come in the morning, or mid-day, in the euening, or Cocke-crow of life: in the Infancie, or childe-hood, or nonage, or youth, or adolescencie, or perfect age, or decaying, declining, or decrepit old age of our yceres: if it crop vs in the sprout, or the Spring, or the Summer, or the Autumne, or the Winter of our time, God that is *Palmovs*, a secret numberer, hath numbered our dayes and measured our time: for the LORD makes our dayes as it were an hand-breadth, *Psal. 39. 5.* eclipsing our lifes light as it pleaseth him, in the Sunne-rising, or in the meridian of our dayes, as hee did vwith good *Iosias*, the vertuous Prince *Edward* the 6. that worthy spirit *Picus mirandula*, our English *Iosias*, Prince *Henry*, with diuers others. Again, sometimes hee addes vnto our dayes, as hee did

Every death is determined by God.

154 *Simeons dying Song,*

did fifteene yeeres to the raigne of *Ezekias*,
Esay 38. extending and drawing out the thread
of our life to a large extent, as hee did the
Gen. 25. 8. yeeres of *Abraham*, *Iob*, and *Dauid*, who
Iob 22. 17. dyed all in a good age, full of dayes, going to
1 Chron. 29. their graues, as a Ricke of Corne commeth in
28. due season into the Barne, *Iob* 5. 26.

For the Place, whether we dye in the fields
with *Saul* and *Ionathan*; or in our beds, vvith
old *Jacob*, *Gen. 49. 33.* or on our beds, vvith
Sisera and *Ishboosheth*, *2 Sam. 4. 5.* cr in the wars,
with the Amorites and Amalekites: or in time
of peace. as did *Salomon*, or by land, or by sea,
as did the *Egyptians*, God hath appoynted
that place for vs to lay downe our bodyes in,
and no other, euen as hee appointed a dying
place for *Moses* in the land of *Moab*, *Dent.*
34. 1. 5.

So for the Manner of death, whether it be
naturall, when wee fall from the Tree of life
like ripe Apples: or if it be violeⁿt, when we
are by force shaken downe like greene Apples:
God gathers vs to our Fathers. God shewes
himselfe in this act, not onely when immedi-
ately hee strikes by himselfe, with his owne
hands, as hee did *Dathan* and *Abiram*, whom
Numb. 16. the earth receiued; *Nadab* and *Abihu*, whom
30. 31. 32. the fire consumed, *Lewis. 10. 2.* with others;
for which cause the Lord is said to raine from
the Lord, fire and Brimstone vpon Sodome,
Gen. 19.

Gen. 19. As also to haue smit *Naball* for his churlishnesse towards *Dauid*; *1 Sam. 25. : 8.* but euen those that are cut off by an externall agent, whether by *Sathan* himselfe, as vvere *Iobs* Children, or by others, voluntarily or involuntarily, they are executed by the decree of the supream essence. *Iob 1. 18. 19*

Thus whether wee consider Children murdered by their Parents, (as was the Sonne of *Constantine* the great, of *Antoninus Caracalla*, of *Brutus*, of *Darius*, of *Cambyzes*, and *Medea*, if wee beleue Histories.) Or Parents slaine by their Children, as was *Senacherib* by his Sonnes, *Esa. 37. 38.* *Fredericke* by his Sonne *Manfred*, *Agrippina* by *Nero*, *Semiramis* by *Ninus*, *Ulysses* by *Thelegon*, *Phocas* by his Sonne *Heractus*, &c. Or the blood of Brothers effused by Brethren, as *Abels* by *Caine*, *Ammons* by *Abolon*, *Teocles* by *Poly-mies*, *Remus* by *Romulus*, *Argus* by his Brother *Ptolomie Philadelphus*, &c. Or if wee consider Husbands slaine by their Wiues, as the Husbands of the fiftie Daughters of *Danau*, so the Husbands of those thirrie Sisters of *Albina*, slaine by their wiues, *Agamemnon* by *Clitemnestra*, King *Saremtar* by *Circus*, *Antoninus* the Emperour by his Wife *Lulla*. Or if wee ponder Wiues butchered by their Husbands, as *Poppea* was by *Nero*, *Queene Glorinda* by *Chilpericius*, *Fansa* the Empreffe by *Constantine*,

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Constantine, as also the Wife of *Mitbridates* the King of Pontus, of *Egnatius*, *Calphurnius*, *Periander*, and diuers others, who haue perished by the mischief of their Mates. Or if wee reflexe vpon Seruants that haue murthered their Masters, as *Zimri* slew *Elah* his Lord, *1 Kings* 16. 9. 10. Or apostate Subiects, vile Traytors, that haue effused the blood of the Lords Annoynted, as *Iaques Clements*, and *Rauallack* in their assassinations and massacrings of the two renowned French *Henries*, &c. Or lastly, one man killing another, eyther sodainely, as *Ehud* slew *Eglon* with his Dagger, *Iudg.* 3. 21. or treacherously as *Ioab* did *Abner* and *Amasa*, as *Rehob* and *Baazab* did *Ishobobeth*, *2 Sam.* 4. 5. 6. or combatingly in a Duellie in the field, or any other vwayes; in all these, with all the rest of this nature, wee must say as the Apostles said of *Pilate*, *Herod*, and the Iewes, concerning the death of Christ, that *these murderers haue done whatsoeuer the Lords hand and counsell had determined before to be done*, *Acts* 4. 28. For, *who is he that saith it cometh to passe, and the Lord commanded it not?* *Lamen.* 3. 37. For, euen all things that are, and that happen, *Deus disponendo praecepsit, & praecepsit disponit*, saith *Tertullian*, God hath fore-knowne them, fore-scene them, and disposed of them. If of all things, then of the liues and deaths of men; yea, euen of murdered men:

men: for though God prohibite and forbid murder, *Exod. 20.* yet hee decrees that act which in man is murder, but in God is but an act of Iustice. Againe, the very materiall part or subiect, is of God, I say the naked act of murder, as it is an act, as it is from the liuing soule, as it is from the motion of the hand, is from God, without whom neyther the hand nor any part could moue in any naturall motion: but the formall part and deformitie of the act, vvhich makes it properly murder, that is from the Diuell and from corruption; yet not without Gods permission, by the subtraction of his grace (which *Hugo* calls the cause of all sinne,) from the Agent, and for some righteous ends in respect of the Patient.

The life of this point, like the blood in the veines, lyes in the vse: if meetes with the corruption of these that referre not death vnto his true cause and ground, erring, not knowing the Scriptures: for, is any man strangely afflicted with wondrous and wofull diseases, as the Gout, Stone, Stranguillio, Sciatica? &c. Is any infected with the plague? smit with Leprosie? wounded, or slaine by his enemy? bruized by falling from his Horse, or the like? but chiefly, is he taken away sodainely, in his full strength, in his ease and prosperitie, when his breasts are full of milke, and his bones full of marrow? *Iob 22. 24. 25.* Presently, we breake out

Vse 1. Of Redargution.

Death comes not by fortune.

our into these tearmes; Sure he had ill lucke,
 hee had bad chance, hee had ill Fortune: or
 else wee shoote our fooles bolts, as the Listri-
 ans against *Paul*, when the Viper sticke to his
 hand, *Acts 14*. Sure this man was a great sin-
 ner, &c. or as the Iewes of thole vpon whom
 the Tower of Silo fell, and vvhose bloud *Pi-
 late* mingled with their Sacrifices, Sure he was
 a greater sinner then the rest: or as others
 of the blinde man, *Iohn 9*. wee must needes
 know whether he or his Parents haue sinned,
 For the first: it is a pittifull thing, that Chri-
 stians liuing so long in the heate, and light, and
 Sunne-shine of the Gospell, should be so dar-
 kened in their vnderstandings, and so vaine
 in their imaginations, like the once vnconuer-
 ted Gentiles, as to turne the glory of the im-
 mortall God into a vile and abhominable
 Idoll; to attribute that which is proper and
 peculiar vnto God, vnto Heathenish *Fortunes*,
 a word, which as *Augustine* and *Lactantius*
 in their dayes banished to the Pagans from
 whence it came; so I wonder that the light of
 Preaching hath no more discovered the blind-
 nesse of it, and no more reformed the errour
 of it, that it is no more rooted out of our
 hearts, and vnsetled out of our heads: but that
 wee must needes make it, as the Ephesians
 their *Diana*, some great Goddesse, as the Sor-
 cerer *Simon* made himselfe some great man.

I wonder, that with the Romanes wee must build Temples, and sacrifice vnto it, in disgrace and despight of God, and disparagement of his prouidence, taking the Crowne from the Creators head and placing it on an Idoll, vvhich is a meere Idæa, a fiction, and Chimera in nature: not knowing, or at least not acknowledging with the Scripture, with Antiquitie, with *Ierome*, *Augustine*, and others (called now Fathers, as *Iames* and *Iohn* were called Pillers) that there is no euill in the Citie (that is euill of punishment, in which predicament Death is,) which the Lord hath not wrought: that nothing comes to passe, *fortuito casu, sed iudicio Dei*, by chance, but by choyse; nothing happens by hap-hazzard, but by the peculiar prouidence and prouidence of God; that the will of God is the supream cause of all things that are.

Ierom. in Ier. c. 12. Aug. de gent. cont. Manich. c. 2.

Not a hayre falling from our heads, not a Sparrow falling to the ground, much lesse a sickenesse or a disease growing vpon our bodies, much lesse a day, or an houre, or a minute falling from our life, without the determination and permission of him, that hath numbred our dayes, and set downe the period of our age.

Mat. 10. 29
30

Therefore let vs banish all thought and opinion of Fortune vnto the very Geces and Sauromatanes. Let vs also suspend our thoughts and

Exhortar.

Job 2.3.4.

and our opinions of our Brethren, when God doth sore afflict them in life, or sodainely In-
 flict vpon them some strange death: let vs
 not iudge least wee be iudged, let vs not enter
 into rash and precipitate censures of others:
 wee may be further deceiued in Gods mercies
 towards them, or his proceedings with them;
 then was *Eliphaz*, *Baldad*, and *Zophar*, in the
 case of *Iob*: then the Disciples were in the case
 of the blinde man, *Iohn* 9. 12. For it may be
 that this man whom thou seest lying sicke, a
 Lazar by the high-way, begging with those
 blinde men in the Gospell; him whom thou
 seest groaning in an Hospitall, raving in Bed-
 lam, &c. nay, whom thou seest drowned in
 the waters, stabbed in his bowels, led to exe-
 cution, to be topt off like a fruitlesse Tree at
 Tyburne; is not a greater sinner then thou;
 neyther hee nor his Parents haue sinned more
 then thou and thine, but that the glory of
 God might be made manifest, that he might
 be an example vnto thee, that thou maist take
 warning by his harming, least thou also pe-
 rish: for Gods workes (as his Word) are for
 thy instruction, whether they be workes of
 Mercy or of Iustice.

Vse 2.

Secondly, is it so, that death is by the per-
 mission of God? Nay, is it so, that thy death,
 and so the death of euery childe of G O D, is
 not onely fore-seene but fore-appointed of
 God?

God? then the consideration of this special
prouidence of God, must be a moriue amongst
others which wee haue vsed, and are to vse
to incheare vs against death. Oh how ought
this to adde life and spirit vnto thy faintings;
that God considers euery circumstance of thy
death, as the time when, and the place where,
and the manner how; the beginning of sick-
nesse, cause, originall, continuation, and end?
that euery fit in thy sicknesse; nay, the very
pangs of death are particularly set downe in
the counsell of God? Did God so (as hee did
Dauid) when thou wast an Embrio, without
forme, in thy mothers wombe, when thou
wast made in a secret place, and fashioned be-
neath in the earth? *Psal.* 139. 15. 16. and doth
he nor now thinkest thou behold thy trouble?
Will he not strengthen thee in the bed of lan-
guishing, and make all thy bed in thy sick-
nesse, *Psal.* 41. 2. 3. In the 56. *Psalme*, v. 8.
Dauid prayes that the Lord would put his
teares into his bottle. Now consider with thy
selfe, hath God a bottle for the teares of his
Seruants? much more hath hee bottles for
their blood: and much more doth he respect
their paines and miseries, with all the circum-
stances of sicknesse and death. How did this
comfort the Church of Ierusalem in the death
of Christ, in that nothing came to passe in
it, but that which the fore-knowledge and

eternall counsell of G o d had appoynted.

Acts 4. 28.

Thirdly, the Mediration of this point must teach thee to possesse thy soule in patience, to kisse Gods Rod, to subiect thy selfe like an obedient childe to his correcting hand, to couch downe like *Issacar* vnder thy burthen, what miserie soeuer in life, what manner of mortalitie in death doth befall thee, because it is the Lords doings : it is a message from thy King, an errand from thy Father, a summons from thy Iudge, a Loue-token from thy Bridegrome, a warning from thy Generall, therefore to be receiued with all loue and loyaltie, submission and subiection : without muttering and murmuring, belching and barking against God, as the manner of some is. Oh consider the practise of *David*, *Psal. 39. 10. I held my tongue* (saith hee) *and said nothing : Why so ? because thou Lord didst it.* The same consideration sealed vp the lips of *Aaron*, when two of his owne Sonnes were consumed with fire, *Leuit. 10. 3.* So *Eli*, when hee considered it was the Lord that threatned him and his house, was content that he should doe what seemed him good, *1 Sam. 3. 18. Joseph* thus reuiues his brethren when their hearts failed them in a great perplexitie, *Gen. 43. Feare not* (saith hee) *for it was the Lord that sent mee before you.* Oh obserue how the very
medi.

meditation of Gods permissiue prouidence
 armes him and his against grieffe,impatience,
 and discontent: open thou the boxe and ap-
 ply thou these Cordials, and Mirhridate to thy
 owne particular. I warrant you who euer had
 a window into *Simeons* Soule had seene no
 small Iubilie of ioy in his inward man, arising
 euen from these very thoughts, that it was the
 Lord that let him depart in peace, after hee
 had imbraced the Prince of peace: to whom
 that thou maist conforme thy selfe, let this
 one motiue moue thee, besides many moe.
 Namely, the greatnesse of this sinne of impa-
 tience; a sinne not onely condemned in the
 Word, *Prov.* 14. 29. & 19. *vers.* 19. if it be
 but against man (much more if against God,
 as that of *Iobs* was, *Iob* 3. 1. 2. 3. &c.) but also
 punished most seuerely in the Lords owne peo-
 ple, as yee may see at leasure in euery Chap-
 ter almost of *Exodus* and *Numbers*, it neuer
 scaping scot-free, but bringing a greater iudge-
 ment with it then that which did occasion it?
 As, doe the people murmure for Quails, for
 Water. &c. against God, against *Moses*, and
 against *Aaron*? they shall be plagued wvith
 Pestilence, and Serpents, and Death, and Mur-
 raine and mortalitie. Oh then if thou wilt be
 angry, be angry with thine owne sins, the occa-
 sion of all crosses and of all curses; the causer
 of Teraours and Consumptions, and Burning

Exo. 14. 11
 & 15. 24.
 & 16. 7. 2.
 7.
 & 17. 7. 21
Numb. 11.
 & 14. 7. 1.
 26.
 & 21. 3.

Agues, and Biles, and Botches, and Plagues; yea, of Death it selfe, *Leuit. 26. 16 22.* Wherefore is the lining man sorrowfull? *A man suffereth for his sinnes, Lament. 3.* Sinne was the cause of *Ezekias* botch, of *Gehesies* and *Miriam*s Leprosie, of the *Philistines* Emerods, of the *Aegyptian* plagues; and therefore Christ bids the blinde man sinne no more, least a worse thing befall him, *Iohn 5. 14.* For, Death by Sinne entered into the world, *Rom. 5. 12.* which Sinne still continueth Deaths sting, wee carrying that sting in our bosomes, that will kill vs: oh then plucke this sting out, drowne Sin in the salt Sea of repentant sorrow, as the Marriners cast *Ionas* into the Sea: and the cause being remoued, the effect will cease. The tempest shall turne to calme when thou turnest to Christ, though thou hast outward paine thou shalt haue inward peace, and shalt depart in peace.

Doctrinē. Secondly, in that God limits, and lets, and permits our departure, it teacheth vs, that the dayes of man are so determined, as that no man, no meanes can protract them, or detract from them, beyond and besides their limits: for God which hath appoynted the seasons and times for euery thing, *Acts 1. 7. & ch. 17.* hath determined also the dayes of euery mans life, as hee did *Iobs*, *Iob 14. 5.* which life as it is like a weauers Lombe, *Esay 38. 10.* so it must last

last till the last thread thereof be wouen, like an Houre-glasse running till the last minute of time be expired, before which time this thread cannot be cut by the power of men and Angels, this Glasse cannot be broken: all external created power cannot cause the Lord to alter what hee hath written in the numbring of our dayes, no more then *Pilate* would change what hee had written vpon Christs Crosse.

Obiect. 1. But here a scruple may arise concerning *Ezekias*, who was told from God that hee should presently dye, *Esay* 38. 1. yet after there were fiftene yecres added to his dayes, *2 Kin.* 20. 1.

Ans. First, Gods will is alwayes one in it selfe, like God himselfe, how euer in respect of vs it may seeme contrary or contradictory, as it is secret and reuealed. Secondly, there was no change of will or decree in God, but in *Ezekias* himselfe, who receiued the sentence of death like the Niniuites conditionally, as the Theefe may receiue the sentence of death from the Iudge, vnlesse hee carry himselfe after, more carefully, or get the Kings Pardon presently. For, all Legall Threats, as also Euangelicall Promises, haue their relation and reference vnto the condition of Faith or Infidelitie, of Repentance or Impenitencie, by the performance or not performance vwhereof

*Mutatio non
in Deo, sed
in homine.*

wee auoid or incurre the curses denounced; or are capable of, or not capable of the promises propounded: therefore when God staied the execution, and as it were reprimed this good King, hee did nothing but what hee determined, for hee decreed by this threatening to bring him to the sight of his sinnes, and so to repentance, that hee might liue.

Obiect. 2.

Obiect. 2. *Iob* complains that his breath is corrupt, that his dayes are extinct, and that the graue is ready for him, *Iob* 17. 1. So *Dauid* complained that the Lord had weakened his strength in the way, that he had shortened his dayes; yea, hee feared that God would take him away in the midst of his dayes, *Psal.* 102. vers. 23. 24. So *Salomon* tels vs, that the feare of the Lord prolongeth dayes, but the yeeres of the wicked shall be shortened, *Prov.* 10. 27. then it seemes a man may dye before his limited time.

Ans. There are two ages or times of man: the one a ripe age, suppose seauenty or eighty yeeres; the other vnripe and Greene. Now, all men naturally aspire and desire the first; which if they attaine not to in some measure and proportion, they are thought to dye before their time, but yet neuertheless they accomplish their decreed date. And therefore though *Iob* and *Dauid* complained of the shortning of their dayes, yet they deceiued themselves,
for

directing to liue and dye well. 167

for the one liued after that an hundred and forty yeeres, and saw his sonnes sonnes, euen foure generations, *Iob* 42. 16. the other dyed old and well stricken in yeeres, *1 Kings* 1. 1. but both of them (not seeing the Sunne of Gods fauour through the cloud of the Crosse) remembred not that Gods power is seene in infirmitie, *2 Cor.* 12. 9.

Obiect. 3. Yet it is said that bloud-thirsty men shall not liue out halfe their dayes, *Psal.* 55. 23.

Answer. First, that is which they desire to liue; Secondly, or which in nature they might liue to, so *Basil*; Thirdly, God hastens iudgements vpon crying sinnes, such as that of Murther, and Sodomie, and vncleannesse, as hee did on Sodome, *Onan* and *Ioab*. For, when sinne once cryes like *Cains* sinne, or is ripe like the sinnes of the Amorites, God is prouoked and cuts off the workers of it, sometimes sodainely, sometimes secretly, neuer vniustly; Fourthly, good men as they participate of Gods blessing, long life, *Exod.* 20. ver. 12. or else of life eternall, if they be taken away with *Iosias*, in youth, which is better: so wicked men fearing death as a iudgement which they feare, it shall fall vpon them: for whatsoeuer a wicked man feares, in a slauiish and seruile feare, that shall come vpon him, saith *Salomon*, *Prou.* 19. 24. A proud man feares disgrace, he

In *Psal.* 55

*Secreta offe
possunt iudi-
cia Dei, nun-
quam inu-
isa.*

shall be disgraced; yea, proud *Herod* shall be eaten with Wormes, and that *Ester* and *Morduchens*, and those Iewes which *Ammon* feared shall bring him to the Gallowes. If *Achitophel* feare that his counsell shall be reiected, it shall be reiected. If the Theefe and the Seminarie feares Tyburne, they shall be topt there. The couerous man feares pouertie, it shall beride him or his, hee shall vomit vp his sweet morsels, his substance which he hath deuoured, *Iob* 20. 15. some part of his ill gotten goods, like the coale in the Eagles nest, shall set all the rest on fire. If *Ieroboam* feare death, as *Abyah* threatneth him, the Lord will strike him that hee die, *2 Chron.* 12. ver. 12. ver. 20. and so all other vicked men.

Obiect. 4. But if our death be determined may carnall reason obiect, then we neede vse no meanes to prolong our life, as Physicke, recreation, &c.

Answ. If God haue ordained thee to liue long, hee ordayned the meanes also to prolong thy life; as hee sent *Ioseph* before to provide the Land of *Egypt* for old *Iacob* and his Sonnes to liue and to trade in, when the Famine was in *Egypt*, for their preservation, *Gen.* 34. 10. and as hee provided a Whale to receiue *Ionas* that hee drowne not: so he hath ordayned meanes, as meates, drinckes, cloathes, dyet,

dyer, Physicke, Musicke, exercise, carefull circumspection in the vse of thy body, and the like, that thou perish not: to which meane if thou beest not subordinate, thou art guilty of thine owne death, because thou with-drawes thy selfe from without those limirs and bounds that God hath appointed thee to vvalke in; and so art found cyther a fighter against, or at least a tempter of God, *Deut. 6. 16.* It is worthy considering, that though God had told *Paul*, *Acts 27. 24.* that all that were in the ship with him in that Cretian tempest, should be safe, yet neuertheless when some would haue leapt out of the ship, hee tels the Centurion, *v. 31.* that except they abide in the ship, they could not be saued; they must stay still and bestirre themselves (*valida incumbendo tenijs*) if they will be safe; yea, they must care meate to, for their healths sake, *vers. 34.* do what God hath decreed cyther concerning thy body or soule, thy temporall or spirituall estate, in life or death, thou must vse meanes, for the well being and preservation of both.

Wee may out of this boxe, thus opened, draw out this Triacle, namely, to goe on constantly and courageously in our callings and Christian courses in the performance of good duties, belonging to the first and second Table, to God or man, commanded in the word, commended in the practise of the Saints, notwithstanding

Vfe.

withstanding, all not onely oppositions and calumniationes by the scoffing tongues of *Iscariots*, but euen piercing persecutions of the worlds *Nimrods*, and the bloody Bulls of *Babylon*; what though they menace thy massacring, determine thy death, as those cursed crew of *Ruffians* did *Paul*, *Acts* 23. 14. yet they cannot hurt a hayre of thy head without Gods permission: no more then the *Iewes* could doe ought against *Christ*, but what God had before determined.

Thirdly, in that *Simeon* here appeales vnto Gods permission, in respect of his departure: it is plaine that hee tooke not leaue of himselfe to depart; hee askes leaue you see, as a Souldier of his Generall, to depart out of the Campe; as a Scholler of his Master, to goe home; as an Attendant, to be dismissed of the Court. From whose particular we may extract this generall obseruance: that it is vnlawfull for any man to let out his owne life, or the life of another man (vnlesse the Sword of Magistracie be put in his hand) no man must lay violent hands vpon himselfe, or vpon another: *Deus vita necisq; arbiter*, God is onely the disposer of life and death. And therefore for the first, how euer the world pretend reasons and excuses, for to make this bastard-brat of selfe-murther (which comes from *Sathan* and our corruption) legitimate, as pro-

proceeding from magnanimitie, greatnesse of courage, or the like; or at least would extenuate it, or make it tollerable, if not approuable and laudable, when it is a curer of all other crosses, as *Cato Uticensis* held it; or a preuenter of sinne, as in *Rafis*, in the *Apocriphe*, and *Lucrece* in Histories, &c. yet neuerthelesse the practise is detestable, the sinne damnable, and therefore both in Reason and Religion auoidable.

First, because it is against a double commandement, Legall and Euangelicall: it breaketh the sixt Commandement: for if a man must not murther others, hee must not murther himselfe, euen as if a man must not steale from another, hee must not steale from him selfe, his wife, his children (which I would haue all Carders, Dicers, Drunkards, &c. and selfe consumers of their substance to consider,) if hee must not doe the lesser sinne, he must not doe the greater.

Secondly, the Apostle saith, *A man must not destroy his owne body, but nourish and cherish it, Ephes. 5.*

Thirdly, it is against not onely the light of Grace, but euen of Nature; nay, of corrupted Nature: euery creature, from the Lyon to the Worme, from the Eagle to the Wrenne, (as *Tully* notes) seekes it owne preservation, *fugitq; nocina*, flies the contrary. Now the more vnnaturall

vnnaturall that any sinne is, the greater, the grosser it is: Incest is a greater sinne then Adulterie; Adultery, then Fornication; Beastialitie, then all: wantonnesse with a mans owne body worse then actuall pollution with a woman, because more vnnaturall: so in murder, Fratricide, the murder of thine owne brother is worse then Homicide, Man-slaughter; Parricide, or Patricide, King killing, or the murder of Parents, worse then eyther: but Semicide, or selfe-murder worst of all, because most abhorring and swauing from the very sparke and instinct of nature.

Fourthly, a man sinnes not onely thus, 1. against God; 2. against Grace; 3. against Nature; 4. against his owne Body: but also hee sinnes, 1. against the State, 2. against the king, 3. his Country, 4. the Church, 5. the Common-wealth, 6. his Friends, 7. his Familie: for euery man is *pars Reipublica & communis*, a part of the State both Politicall and Ecclesiasticall, hee is a member of both bodies, and therefore hath not interest in himselfe, to be actiue in his owne death, he must be meerly passiue. *Partem Patria, partem Parentes, &c.* Besides, saith the Orator, his Parents, and his Friends (as his Country) for whose good hee was borne, as well as for his owne, challenge a great interest and prerogatiue in him: all whom hee frustrates, and so directly sinnes against

against all, by cutting off himselfe, even as he sinnes against the head that cuts off the hand or foote in the body naturall.

Fifthly, this course is as curelesse as cursed, as fruitlesse as godlesse; for it preuents not misery, but procures it; it redresseth it not, but a man runnes further into it, like the fish that leapes out of the Frying-panne into the fire: like him that goes from the English pillory to the Spanish Strippado, that they goe from the hell of Conscience into a reall Hell, is to be feared in selfe-murtherers, though God onely can determine it.

Sixtly, it argues Madnesse, Distraction, or Frenzie, and so the world censures.

Seauenthly, Impatiencie, that a man cannot attend and waite the leasure of God to release his crosse.

Eighthly, Muttering, murmuring, and Israelitish fretting against God, and so rebellion against the Almighty.

Ninthly, Cowardinesse, and faint-heartednesse, that a man will not endure that which might be inflicted on him.

Tenthly, Vnthankfulnessse, not to preferue this Iewell of life which is bestowed vpon him.

Eleuenthly, Selfe-killing is noted as a marke of Desperation, and brand of Reprobation, as in *Saul, Iudas, &c.*

Twelfthly, the practise of it causeth not
onely,

onely the actors, but their actions, profession; posteritie, Country, nay, Christianitie it selfe to be euill spoken of: their names rot and stincke (as doe oft-times their bodyes.) Besides, they are denied Christian Buryall, being (like ex-communicate persons) cast out of the Church as vnlawfull Salt.

Vse. Of
Redargu-
tion.

All which Reasons (with many more) being so plaine and pregnant against this sinne, argue and demonstrate vnto mee, that many men are not onely irreligious but vnreasonable, that dare perpetrate, and commit this horrible ryot and outrage vpon their owne bodyes in selfe-murther. Neyther can I but deplore, as I doe wonder, to see how the Diuell doth daily get ground and aduantage on humane nature, in this inhumane, vnnaturall, and belluine sinne, which euen the bruite Beasts detest and abhorre. How many haue wee read of, how many haue wee heard of, how many haue wee seene culpable in this kinde? What weekes doe passe but our soules are made sad, and compassionately send out sighes at the Tragickall fals and fearefull ends of Semicidian selfe-slayers, the knowledge whereof wee receiue by the intelligence of our eyes or eares? How oft are our hearts made cold, and wee occasioned to smite vpon our breasts at the vndoubted relation, or our owne visible sight of many, not onely amongst the ignorant,

rant, profane, irreligious, and impatient common people, (that know not what belongs to God, or themselves, to their duties in life, or their estates after death:) but euen of Schollers, learned men, great men, that make away themselves, some by hanging, more by drowning, most of all by stabbing themselves, or by cutting their owne throates? The frequencie of which euents Crouners (who by Iuries finde out the principall indited causes of these murthers) well know: whose office Sathan and mans corruption hath made, as more painefull, so much more gainefull, then in former ages, wherein Christians liued and dyed more like Christians, at least more like men, or lesse like Pagans and naturall men, but chiefly lesse like vnnaturall and bruitish men then wee doe, in this and other sinnes, in these our curelesse corrupted times, degenerate and declining dayes, &c. For, let a man peruse all Histories, and looke at the carriage of Christians in their lowest exigents, when they were most exposed to most miseries such as are particularized, *Heb. 11*. When the sword had the keenest edge against them, in the hands of the tenne first Romane Persecutors, when some one weeke saw the slaughter of more thousands then there be dayes therein, yet neuerthelesse we reade of few or none that were their owne slaughterers, but in
reist

rest and patience, they ranne through fires and waters, and burnings, and boylings, and bitings of beasts, even into the mouth of tyranny it selfe in passiue suffering, rather then they would rid themselves of these exquisite torments, by more easie (though more vn-lawfull) selfe-killings: but alas, such are the impieties, such the impatience; nay, such the Atheisme of these our desperate dayes, that euery crosse (yea, though triuiall, though but in imagination) must be remoued with some, by a reall curse of Selfe-murther. If wee cannot be our selfe-caruers, wee thinke thus to be our selfe-curers: if not selfe-brokers to haue what wee will, wee are selfe-butchers against Gods will, like toyish children wee will take pet and dye. The losse of an office, the rising of an æmulated Corriuall in the Courts, the forfeiture of a Bond, the feeling or the feare of pouertie, the turning out of seruice, the frowne of a great man, the brawling of a Wife, the miscarrying of some, or the charge of many children, the ouer-throw in a suite at Law, the reiection of a suite in Loue, (to omit weightier matters, distresse of minde, distraction of hart, rage of conscience, despaire of mercy, &c.) even these are arguments sufficient (and efficient to) in the Diuels Diuinitie, whereby he pleades and preuailes with such whom the Lord hath left to him, and to themselves, to
make

make their owne hands their owne executioners : which particular sinne if there were no moe in man (though it be accompanied with Legions) as it strengtheneth my faith in those first poynts in all Christian Catechismes, of mans misery, whose nature being viciated and adulterate in the fall of *Adam*, is now growne monstrous and outrageous, both in the quantitie and qualitie of sinne : so it confirmes my hope in Christs second comming, concerning the propinquitie and nearenesse of the last expected day of the worlds dissolution, seeing not onely Iniquitie doth abound, and Sinne (Sathans daughter) is more fruitfull then euer; euen in monstrous births; but the Diuell the Father rageth (Lion-like;) and (like *Jehu*) marcheth against man more vehemently with redoubled force and fury, knowing that his time to rauen in is but short.

See *Primum*
and *Basilius*
græcæ Cate-
chismes, in
principio.

These premisses pondered, because Sathan is as wille as euer hee was, as powerfull, as potent, as polirique, more malicious; as thou art more weake then those which hee hath assaulted and vanquished in this kinde: (for *Saul* and *Indas* in all outward respects, were in all probabilitie stronger then thou) as thy nature as wicked as theirs. (for all branches that come from *Adams* stocke are naturally corrupted) and as it is most likely that thou shalt be tempted by this Serpent, euen to this

Vic 2.

N

very

178 *Simeons dying Song,*

very sinne of letting our thine owne bloud,
which like other sinnes is in thine own power;
(for what man amongst many can say that he
hath not had many thoughts and motions
injected and darded into his heart by Sathan
for to perpetrate this sinne?) So in Gods feare
let every Christian arme himselfe against it,
euen with a constant resolution, like good *Iob*,
by whom Saint *Iames* patternes vs to trust in
G O D, though hee kill him: to fall rather
into the hands of God with *Dauid*, 2 *Sam*. 24.
14. then to fall vpon his owne sword vvith

1 *Sam*. 31. 4 *Saul*. Discusse *Dauids* prohibiting argument,
1 *Sam*. 26. when he was prouoked to kill *Saul*; Shall I lay
9. 10. mine hand (saith hee) vpon the Lords Annoin-
ted? Surely no, The Lords hand shall be vpon
him, not mine, hee shall slay his day. Thou as a
Christian art the Lords Anointed, what euer
Sathan importune, the worlds crosses occa-
sionedly vrge, yet lay not thine hand vpon
the Lords Annoynted: it is more vnlawfull
for thee to slay thy selfe, then for *Dauid* to
kill apostate *Saul*: stay thy day, wayte the
Lords leasure, in rest and confidence shall be
thy strength, G O D will relieue thee in the
Zach. 12. 10 crosse, or release thee from the crosse. La-
bour for the Spirit of Grace against the im-
patience of Nature, and the Spirit of Prayer
against Sathans Temptations, and the Spirit
of Patience against the worlds crosses: learne

out

out of *Epictetus* his Schoole, *sustinendo*, *abstinendo*, by abstaining from the euill of sinne, by sustaining any crosse, the scourge of sinne, not to murter against thy Creator, not to marre his Image in thee his chiefe creature.

Lastly, that thou maist preuent this sinne it selfe, as a point of instruction, neyther vnpleasing nor vnprofitable, I thinke good to acquaint thee with the causes (at least the occasions) of this sinne, of Selfe-murther, so farre as I can gather them Historically, As matter of fact, euen from the very Heathens, from whose Candles wee must borrow a little light to see into this poynt: that so as is the *Maxime* both of Philosophie and Physicke, *sublata causa, tollitur effectus*, the cause being remoued, the effect may cease.

The first and chiefe cause of this crimson sinne of Selfe-murther, (besides the Diuell tempting and triumphing ouer his conquered vassals) is rage of conscience: for some haue beene so stung with Hellish-furies (as vvas *Nero* after hee had murdered his Mother *Agrippina*, slaine his Brother, his Friends, his Masters, as *Suetonius* reports) that they haue constrainedly attempted the quenching of this fire with the effusion of their owne bloud, chiefly when there is ioyned with it despayre of mercy, as in *Pilate*, whom *Gregory Turonensis* relates to haue killed himselfe after hee

Vlc 3.
Of Instru-
ction.

Matricida
Nero pro-
prij vim
pertulit en-
sis. *Auson.*

Innervicia.

had condemned Christ. The like whereof *Iosephus* records of *Herod*, after hee had butchered his three Sonnes, *Alexander*, *Aristobulus* and *Antipater*. The Scriptures instance in *Saul* after his Apostacie from God; and in *Judas*, after he had betrayed CHRIST, &c.

Statius lib.
12. The-
baidos.

Onid. lib.
13. Met.

2 Others some have beene overcome by madnesse or Frenzies: as *Lucretius* that Philosophicall Poet, about the forty yeere of his age, saith *Politian*: *Hercules*, that burnt himselfe, being madded with his enchanted shirt, that was dipt in the blood of the Centaure: *Asax*, that died enraged when *Achilles* armor was adiudged from him to *Ulysses*: to which are to be added such as being surpris'd wvith passions of loue or hatred, oppressed wvith Melancholy, ouer-heated in their spirits by studie or the like, have beene madded and so murdered.

Polit. ibid.
Martial.
lib. 1.

3 Others haue killed themselves in the violence of their diseases, as *Silius* the Poet: *Festus* the friend of *Domitian*, *Indignas premorret pestis, quum rabida fauces, &c.* *Massula Corninus* the Orator, that by reason of an ulcer in his mouth, pined himselfe to death, as *Celsus* testifies.

4 Others in pride of heart, and discontent, as *Homer*, because hee could not resolve the riddle of the Fishermen: *Aristotle*, because hee could not finde out the reason of the frequent

frequent ebbing and flowing of *Enripus*. So *Brotheus* that burnt himselfe, because he was deformed :

5 Others to preuent the luxurious desires, Ouid. in
and delignes of Lechers, and to preserue their, Ibin,
owne chastitie, as *Sophronia*, that Christian *Lu-*
crece, as *Eusebius* calls her, that by killing her
selfe freed her chastitie from the continuall as-
saults of *Dicius*: *Damocles* the beautifull Boy
that escaped the Sodomie of *Demetrius* by
Selfe-drowning.

6 Others being ashamed to liue, haue not
beene ashamed by selfe inflicted death, to de-
priue themselves of life : as chaste *Lucrece*
after she was defiled by proud *Tarquin*, whose
death not onely *Claudian Stroza*, *Sabellius*, Lib. 1. in
and many of the Heathen bewaile, but euen Eutrop.
some Christians speake and write of it, vvith Lib. 4. Ero-
remorse. So *Cornelius Gallus*, that excellent tic.
Poet, *Virgile* friend, that for shame killed him-
selfe, being accused, and it seemes guiltie, of
misdemeanours in his gouernment, being Pre-
sident of *Egypt*, saith *Ammianus*, or as *Trau-* Lib. 17. re-
quillus writes, because hee was interdicted *Ca-* rum gesia-
sars house, because he was too tongue-lawcy, rum.
saith *Ouid*, that makes it his blemish :

Se linguam nimio non tenuisse mero.

7 Others to preuent that shame and fur-
ther blame which their misdemeanours or the
preuailing of their enemies had brought them

Lib. 1. car.

too : thus *Cleopatra* when *Anthony* was ouercome, least shee should be carryed captiue, applyed Serpents to her breasts, which *Plutarch* and *Horace* say shee kept for that purpose, whom her *Maldes*, *Neara* and *Charmis*, accompanied in the like death. So *Dioclesian* the Emperour fearing an ignominious death from the threates of *Lucinus* and *Constantine*, dranke poyson, saith *Aurelius*. So *Oppia*, a vestall Virgin, defloured, kils her selfe for feare of further punishment. The like did *Fanius Cepio* when he was apprehended in a Conspiracie against *Augustus*. The like is related of Cardinall *Wolsey*, to haue poysoned himselfe in the High-way betwixt *Cawwood* and *London*, when hee was sent for to answer such Articles as were against him : neyther was *Achitophels* wittie folly awanting in this kinde, who thought by hanging himselfe to be rid both of present shame, his counsell being despised, and future blame, from the fore-scene preuailing part of *Dauid* : and *Saul* pretends this as his best argument to kill himselfe least the vncircumcised Philistines should fall vpon him and mocke him : and *Abimelech* will be guilty of his owne death, rather then it be said that a woman slew him.

1 Sam. 31. 4

8 Others out of vaine-glory and desire of fame, as *Empedocles* the Scicilian Poet, vvho to be accounted immortall threw himselfe into
Etna,

Aetna, Deus immortalis haberi, dum cupit Empedocles, &c. Hor. in arte Poetica.

9 These that haue desired the immortallie of the soule after death, haue vpon false grounds vsed this vnequall meanes of killing themselves, as did *Cleantes*, *Crysippus*, *Zeno*, and others besides *Empedocles*, as did *Cleombrotus* also, after hee had read *Platoes Phaedra* (the Booke which *Cato* read also before his death) all whom *Lactantius* for that cause of making away themselves, in his third Booke of False Wisedome, Cap. 8. recites and refutes.

10 Some haue beene deceived by the Diuels Delphicke Oracles, (as *Codrus* amongst the Athenians) to preserue their Countries by their owne voluntarie deaths.

11 Others haue beene so ouerwhelmed in the floods of Passions, and so transported from themselves in the eager pursuit of their desires, that they haue sacrificed themselves to their beloued and adored Idols, suppose these be fictions, 1. of *Didoes* killing her selfe for the loue of *Aeneas*: 2. *Sappho*, for the loue of *Phao*: 3. *Phedra*, for *Hippolitus*: 4. *Phyllis*, for *Demophoon*: 5. *Hemon*, for *Antigone*: though they be all testified by Authors. The first instanced by ^a*Virgil*, ^b*Onid*, ^c*Siluis*, ^d*Politian*, and all that haue followed *Virgil*: the second by ^e*Statius*: the third by *Ansonius*:

^a In *Aeneid*.

^b Lib. 3. fall.

^c Lib. 2. & Lib. 8.

^d In *Manto*.

^e Lib. 5. *Siluarum*.

^f Lib. 3. de
stellis.
^g Lib. 7.

the fourth by ^f *Pontanius* : the fifth by ^g *Propertius*, (to say nothing of those that haue cast themselves into floods and riuers, and so drowned, at the command of their Mistresses, as *Pontanius* instanceth in *Galeatius*, *Celius* in *Timagoras*;) we haue too many pittifull presidents euen in our times, of no small number of foolish Flies, and deluded doters, who are profuse of their blood, which inconsiderately they expose to effusion in single combats, or madly they let out with their owne hands, eyther when their supposed lawfull loue, or lawlesse lust is crossed by their corriuals, or reiected of their beloued ones.

Lastly, and most ordinarily (to omit him that killed himselfe, by the instinct of Gods Spirit, who also killed his enemies, that Typicall *Sampson*, whose fact was parricular and inimitable) most make away themselves out of impatiencie vnder the Crosse, ioyned with Infidelitie and Atheisme, neyther greatly beleeuing or regarding any future estate after death. And therefore as the crosses and miseries incident to this our mortalitie are diuers and manifold, so many snares hath Sathan not onely for the soules, but the bodies of vnbeleeuers.

Some, in the extremities of warre haue warred with themselves, and let out their owne blood with their owne hands, ere they would
fall

fall into the hands of their enemies: vvhich was *Sauls* case when the *Philistines* pressed fore vpon him. So *Cassius* and *Brutus*, the murtherers of *Cesar*, murthered themselues, saith *Plutarch*, with the same weapons vwith which they stabbed *Cesar*, being ouercome by *Anthony* and *Augustus* at *Philippos*; for which *Ionianus* and others blame them. The like parts in the like Tragedies, acted *Cato*, when *Pompey* was overcome of *Cesar*, who of the *Citie Vtica*, where he dispatched himselfe, was called *Vticensis*, saith *Pliny* and *Gellius*. So *Dolabella*, one of *Cesars* fauourites, when hee was vanquished by *Cassius* in his *Sirian* warres. So vsurping *Fla. Fimbria* in his conflicts with *Sylla*; as also *Gnorban*, when hee was banished by the same *Sylla*. So *Norbanus*, when hee was overcome by *Scipio*. So *Otho* the Emperour, after one battell lost in his warres vwith *Vitellius*. So *Petreus*, one of *Pompeis* Captaines foyled by *Cesar*: *Labio*, by *Octavianus*: with many moe. As *Portia*, *Catoes* Daughters destroying dyet was hot coales after the death of her Husband *Brutus*: and as *Aria* accompanied her Husband *Peto*es proseription, with her owne death; so diuers other Wiues haue voluntarily accompanied the dead ashes of their Husbands: as also Husbands of their Wiues, as *Plautius* of his Wife *Erestilla*: so *Marke Anthony* when hee heard but a false rumour

*Se gladio
fodit Bru-
tus, Cato
fodit & illos
quem inimici
Cesar.
Pamphi-
lius Saxus.*

Lib. 5.

Lib. 12.

Autore
Liuius.

Martial.
Lib. 4.

Plutarch.

Valer. de
amore
coniugali.

186 *Simeons dying Song,*

rumour of the death of *Cleopatra*, aggravating his troubles with *Augustus* (saith *Orosius*) killed himselfe. Some haue taken to heart the crosses of their Children: as *Boetius* that killed himselfe at the Tombes of his daughters *Hippo* and *Miletia*, who being defloured by some Spartan young men, were cast into a pit: so old *Gordianus* is by *Marcellinus* reported to haue hanged himselfe, when hee heard his Sonne was slaine in the warres: so *Mopsus* threw himselfe downe from a tower when hee saw his sonnes dead before him: so *Iocasta* the Mother affrighted with the horrible spectacle of her two Sonnes *Eteocles* and *Polinices*, that had slaine one another, would liue no longer. So Children haue followed their Parents Funerals, as *Erigone* that hanged her selfe when her Father *Icarus* dyed. So Brothers and Sisters haue sympathized in sorrowes, and in Selfe-murthers, one with, and one for another; as *Inturnia* (*Dannus* his Daughter) that drowned her selfe after her Brother *Turnus* was ouer-turned by *Aeneas*, Others in a despayring repentance, for killing others, out of the horror of conscience, and Gods remunerating vengeance, haue killed themselves: as *Argobastes* after he had caused *Valentinian* the younger to be strangled at Vienna. So *Ecelinus* the Tyrant after innumerable slaughter of others, made hauocke of himselfe,

Eutropius
Lib. 7.

Llb. 16.
Siluis lib. 1

Statius lib.
11. Theb.

Sic Lib. 5.
Sylu.

Paulus sed
Diaconus.

himselfe. Lesser Crosses haue occasioned others selfe destruction, as the losse of friends, scandall of name, miscarrying of somethings, which they quer-weeningly loued in life: as *Terence* that drowned himselfe; because some hundred and seauen Comedies, which he had turned out of Greeke into Latine, perished by Sea: so *Hippanax* the Poet made *Bubilas* the Painter hang himselfe by his ierking Iambickes. In all which particulars, these desperate salues that they vsed, were worse then their sores. These were Heathens that knew not God, nor the soueraigne good, nor the true being or beatitude of man; the most of them they wanted illumination from the Sunne of Righteousnesse, and Sanctification from the Spirit of Grace; they were in the shadow of death both in life and death, and were vnder the power and Prince of darknesse, who ruled so powerfully in them and ouer them, that oft times they haue made away themselves for little or no cause, as haue also some in the rancke of Christians, (as *Celsus* and *Criminus* write of one *Laurence* a learned Florentine, who threw himselfe into a pit in the health and strength of body: as also of one *Peter Leonius* an excellent Philosopher, and a singular wise man, that did the like, no probable cause being knowne or suspected in eyther:) Let vs feare the Fates and the vntimely fals of such

Her. in
Epoda.

Acts 26. 18

such Cedars whom God hath cut downe, with the Axe of death, put into their owne hands: let vs by faith in CHRIST, and repentance from dead workes, be reconciled to that God who by our prouoking sinnes may iustly deale with vs as he hath done with them: in giuing vs ouer to Sathan and our selues. But aboue all things let vs feare to commit sinnes, or liue in sinnes against conscience: for the rage of conscience (the effect of witting, willing, vnconscionable and customarie sinnes) is the blatrant beast that kils so many in selfe-murther: *The spirit of a man may beare his infirmities, but a wounded conscience who can indure?* 3

Salomon. faith hee that was once, no doubt, touched in conscience for the sinnes with which his soule was soiled.

Lastly, let vs take heede of *Cains* sinne, despayre of mercy, least it worke that effect in vs that it did in him and *Indas*; both who offended GOD more in this sinne, chiefly the last, in effusing his owne blood, then in shedding the blood of *Abel* or of Christ himselfe. Apply the promises to thy soule by faith, *fontis sitientium*; there is a fountaine of Grace, and a Well of the water of life, alwayes open to the thirsty sinner, which Fountaine is greater then the puddle of sinne, and hath a stronger mundifying verue, and absteriue power to cleanse the soule, then Iordan to purge

Auguſtine.

Mat. 5. 6.

Mat. 11. 28

purge and purifie *Naamans* Leprous body.

I might prosecute another vſe againſt thoſe who by a continuated cuſtome of ſinne are indirectly and effectiuely, though not intentionally (for euery man in ſinne, commits it, *ſub ſpecie boni*, vnder the ſhew of ſome deluding good, as our firſt Parents did; a truth which euen Philoſophers ſaw) but I ſay in reſpect of the effect, ſelfe-murtherers: for there is no ſinne wherein a man practically and actually liues, but as it is damnable to the ſoule, ſo it is prejudiciall and dangerous to the body, the death of both: and that if wee conſider it in his cauſes and effects, whether naturall or ſupernaturall. Naturall, inſtance in ſome: doth not ſond luſt cauſe dry bones? doth it not conſume the moyſture? dry vp that radicall humour which is the nurſe and fountaine of life? doth it not inflame the blood, cauſe burning Feauers? &c. To ſpeake no worſe, in bringing ſuch diſeaſes, that euen modeſtie ſuffers me not to name, as that French (or Neopolitan) diſeaſe, that *Antibonias* fire, vvhich burnes to the conſumption of the body and conſuſion of the ſoule. Doth not Drunkenneſſe cauſe Dropſies? doth not ſtrong drinkes ouer-heate the blood? For to whom is wee? to whom is ſorrow? to whom is ſtrife? to whom is murmuring? to whom are melancholies? and to whom is the redneſſe of eyes? Euen to them that tarry long

*Omnia appetunt bonum.
Immo malum ſub ſpecie boni.*

*ad 201A
ad 201B
ad 201C
ad 201D
ad 201E*

long at the Wine, to them that seeke mixt Wine, which Wine though it be pleasant both in the colour and the taste, yet at last it bites like a Serpent, and hurts like a Cockatrice, Pro. 23. v. 29. 30. 31. 32. The like may be said of all other intemperancies in meates: by the immoderate excessive abuse whereof many have laid their stall-fed pampered carcases vntimely in the dust. Insomuch that Physicians considering the innumerable diseases that flow from that vncleane sincke of Epicurisme and gluttonizing, haue set it downe as an Axiome, *Plura gaudia quam gladio*: that the insatiable belly hath slaine moe then the Blade.

What should I speake of Auarice and Conuotousnesse, which wastes and consumes the spirits by a mad and eager pursuit after the world; euery crosse and losse whereof goes to the hart of the wretched worldling like a dart or a dagger? Of Enuy, which frets the heart as the Moath the Garment, and eates into it, as the rust into the Iron? with the destroying and deadly effects of other such sinnes. I might be large in the causes supernaturall, in confirming that Diuinitie, which not onely Protestants commenting, but Papists alledging that place in the *Apocalypse*, chap. 3. vers. 3. *If thou watch not I will come on thee as a theefe*, &c. haue taught and affirmed, that GOD accusometh for the punishment of carelesse and neg-

Aret. in
locum.
Bernardin.
de sena,
art. 3. cap. 4

directing to liue and dye well. 191

negligent sinners, to cut off time from them, and to shorten their liues, for their misemploying and mispending the same, in omitting all good duties, and committing outrageous sinnes: God taking from them that which they haue, or at least seeme to haue * which is Time; a Iewell so precious, that as zealous *Bernardine de sena*, oft acknowledgeth, if the trafficke and marchandize of it might be carryed to hell to be sold, for one onely halfe houre there would be giuen a thousand worlds, if the damned had them. Hence it is, that wee see many murtherers, riotous persons, malefactors, swearers, swash-bucklers, cut off by the Sword of the Magistrate, or of the enemie, in warre, or priuate quarrels, or by Gods sword, the deuouring Plague, or such meanes, euen in their youth and strength, when by the course of Nature they might haue liued longer: according to the threat of the Psalmist, that *bloudy and deceitfull men shall not liue out halfe their dayes. Psal. 55. 23.* And that Prophetical threat of *Iob*, that the sinfull man shall die ere hee accomplish his dayes; and that his hand shall be cut off like a Vine in the bud, euen when hee is young and tender in the blade, ere hee come to any ripeness or maturity. To which God himselfe hath reference in the fift Commandement, which as it annexeth the promises of long life to children that

* Mat. 25.

29.

Tom. vi.

ser. 13. 28.

3. & 4.

& Tom.

vi. ser. 18.

Iob 15. 32.

Job 15. 32.

Job 15. 32.

Potterius
de Sanctis.
Bernardin
Senensis.

Hier-epi-
stola 21.

that are obedient to their Parents, (howeuer some are taken away soone, as was *Iosias*, whose short life on earth is rewarded with life eternall in heauen) so it intimates the curse of abbreviating and shortening the life of those that are immorigerous and refractory to their Parents and Fathers, vvhether naturall, ciuill, spirituall, or heavenly: illustrated in that vvhether fiction or true Historie, vvhich the Papiists relate of a young man in the Village of *Catalunna*, neare *Valentia*, who being disobedient to his Parents, and withall a theefe, being desceruedly hanged about the yeeres of eighteene, a prettie while after his death, hee hanging on the Gallows, his beard beganne to sprout, his browes vvaxed wrinckled, his hayres gray, like a man of nintie yeeres: at which all being astonished, it was reuealed to the Bishop of the place, how that same young man, after the course of Nature, might haue vndoubtedly liued nintie yeeres, and so should haue done, but for his disobedience and other sinnes the LORD by a violent death cut off from his life, so many yeeres as are from eighteene to nintie. Whereupon Saint *Ierome* well obserues, that as shortnesse of life is a punishment and iudgement against sinners, so from the beginning of the vvorld as sinne hath increased in severall ages, God hath shortened the yeeres of sinners

directing to liue and dye well. 193

sinners more and more. Which is plaine, if wee compare our dayes with former times.

Hence it is, that (as *Haimo* and others note. if God had called *Ezekias* then vvhhen hee threatned him, it had beene Sinnes desert, not Natures course: and vvhhen at his teares and prayers, fiftene yeeeres were added to his dayes, then his sinne vvas pardoned, and hee permitted to runne euen that vvhole naturall race which hee should haue runne, if hee had not sinned: for vvhich cause *David* prayes that the Lord would not take him away in *dimidio dierum*, in the midst of his dayes; that is, say Expositors, he prayes that according to his demerits God would not as an inflicted punishment, vnseasonably cut him off, as hee vseth to doe and deale vvith profane men: but that hee would permit him to enioy and accomplish the residue of his yeeeres, vvhich in his determination hee had appointed hee should liue, if hee had persisted obedient. All which may be a Spurre and motiue to stirre vp impenitent and vngenerous wicked men to looke to themselues, and to breake off their sinnes by Repentance, least both from causes naturall and supernaturall, as the effect of their quelling and killing sinnes, they be found Selfe-murtherers: being not onely actually euen whilest they liue, dead in their soules, like the vvanton

Haimo, sic
Hector
Pintus in
Esaia 38.

Mollerus
Wolphius
in *Psal.* 102
ver. 24.
Vide *Mar-*
lor. in ex-
pos. *Eccl.* in
Psalms.

1 Tim. 5. 6. widdowes *Paul* speakes of; and the Bishop of
Apc. 3. 1. Sardis : but *in proxima potentia*, in the nearest
 probabilitie of the death of their bodies, euen
 as hee that hath eaten poyson is but a dead
 man though liuing, because potentially dead:
 and as a condemned malefactor is dead,
 though liuing, because Legally and Ciuilly
 dead: so, these are dead whilest they liue, like
 condemned Traytors, standing at the Kings
 mercy, when euer hee will take away their
 liues: the case standing with them as with
Adam and *Eue* after they had eaten the for-
 bidden fruit. Feare and tremble yee wicked
 ones, least God take away life from you, life
 naturall and eternall: as hee threatned to take
 away the Kingdome of God from the Iewes,
Mat, 21. 43. giuing the abused treasure of
 your life to those that know better how to
 estimate it, and vse it to his glory, and to the
 working out of their owne saluation.

His

His proper Appellation.

In these words,

Thy Seruant.



OW wee come to the fourth part in this Song, in *Simeons* Compellation, intitling himselfe Gods Seruant, with a speciall application in this Pronoun *Thy*: *Pis. In locum.* *ator* gives a note of the significancie of the words in the Greeke, τοῦ θεοῦ σου; *Servum tuum* : id est, *Me* : thy Seruant, by a Senechdoche : as the Virgin *Mary* vseth the phrase in the same Figure, *Luke* 1. 48. by an elegancie of speech proper to the Hebrewes, testifying their reuerence to him to whom they speake, as in the History of *Iosephs* Brethren wee heare them thus submissiuely speaking to *Ioseph*; *Thy Seruants came to buy food*, *Gen.* 42. 16. They might haue said, *We came*, in brieft, but they expresse their reuerence. So for the same cause, *Gebezi* answers his Master *Eli-zeus*, *2 Kings* 5. 25. and the woman of *Tekoa*, *David* in the same tearmes, *2 Sam.* 14. when they might haue vsed the Pronoun *I*, or *Me*, they haue expressed their reuerent respect

196 *Simeons dying Song,*

to God or man, as also their humilitie; yea, and the account they made of the countenance and fauour of those they spoke to, as here *Simeon* did. For, if he would haue giuen titles to himselfe, hee might haue called himselfe one of the Seniors and Elders of Israell, one of the Prophets, here prophecying; or a Rabbi amongst the Iewes; a Teacher and Explainer of the Law; a Doctor in the Schooles of Ierusalem, being about the time, or succeeding *Iesus* the Sonne of *Sirack*, that writ the *Ecclesiasticus*, or *Ionathan* the Chaldean, that turned the Hebrew Bible into the Chaldean tongue. Hee might haue spoken of the number and excellencie of his Schollers, such as *Gamaliel*, vnder whom *Paul* was instituted, that was his Sonne, or his Auditor, as *Zanchie* thinks: with other such priuiledges, in respect of his place, dignitie, age, profession, estimation, but hee singles out, and sequesters this Epithite from the rest, and appropriates it to himselfe, *Thy Seruant*; counting it his chiefest dignitie to performe any dutie to his heavenly Master.

Parf. 30. 31

32.

*Ann ante
Christum.*

40.

*Simeon
Hilleles.
de sacra
Script.
p. 359.*

*Doctrine.
The chief
delight &
desire of a
Christian
is to be
Gods ser-
uant.*

This ought to be our chiefest practise: every Christian should be of *Simeons* minde, struiuing, studying, indeauouring to deserue, ioying, delighting, and reioycing in his con- scionable and constant desires to serue God.

First, wee haue not onely *Simeons* practise here,

here, but many presidents, which haue preceded, and gone before vs in this particular, men of most eminent greatnesse, excellent graces, shining gifts, high places, Gods of the earth, temporall Sauours, instrumentall conuerrers of the Christian world, of the bloud Royall, allyed to CHRIST the Prince of Peace, *Esay* 9. 6. both by birth naturall and supernaturall. yet haue as desiredly as deservedly passed by all other titles, in the exchange of this, to be accounted and called the Seruants of God. Thus *Moses*, as by the Lord himselfe, hee is dignified with the title of Gods Seruant, *Isa.* 1. 2. yea, a faithfull Seruant in Gods house, by the Spirit of God, *Heb.* 3. 2. So hee counted it greater glory to be a poore Shepheard, and keepe the Prince of Midians sheepe, that so hee might in his solitary Soliloquies meet with God on Mount Horeb, *Exod.* 2. and serue God with his afflicted people in the Wildernesse, then to be called the Sonne of *Pharaohs* Daughter, and inioy the pleasures of sinne for a season in a Heathenish Court, *Heb.* 11. So *Dauid* that pious and potent Prince, the sweet Singer of Israell, with greatest alacritie carrols out this in his holy Hymnes; *Lord, I am thy Seruant, I am thy Seruant, and the Sonne of thine Handmaid.* So *Paul*, though an Hebrew of the Hebrewes, a Iew by Nation, a learned Pharisee

Reasons
and Mo-
tiues.
Reason, 1.

Seruum ser-
uorum Do-
mini,

by education, an Apostle by Profession, a pillar of the Church by his Ministeriall Function, yet with all these Nationall and Apostolicall Priuiledges, hee ioynes this as the chiefe, *A Seruant of Iesus Christ*. Nay truely (that which the Antichristian *Saul* of Rome calls himselfe hypocritically) a Seruant of the seruants of the Lord for Christs sake, a Seruant to the Saints, to the Church, all things to all, to winne some. So holy *Iude*, the Brother of *Iames*, of Christs kindred according to the flesh, prefixeth this as the best branch of his Pedigree, *A Seruant of Iesus Christ, Iude verse 1*. That which was the chiefe grace of *Simeon*, *Moses*, *Dauid*, *Paul*, *Iude*, ought to be our glory, to serue him, who is Lord of Heauen and Earth.

Reason. 2.

1 Iohn 3.
Mat. 12.
49. 50.

Secondly, God wonderously and worthily esteemes of his Seruants, as appears by those honourable titles in the Scripture with vvhich he aduanceth them. for he doth not account them Seruants, but Friends; yea, Sonnes; yea, Heyres; yea, Christs Fellow-heyres, *Rom. 8*. his Brethren, his Sisters, his Father, his Mother, his Domestiques, and of his Houshold; yea, Citizens with the Saints, and Burgeses of the Heauenly Ierusalem, *Ephes. 2. 19*. yea, his Members, *1 Cor. 6. 15*. The Temples of the holy Ghost, *vers. 19. 2 Cor. 6. 16*. Spirituall men, *1 Cor. 2. 15*. New Creatures, *2 Cor. 5*. Free-men, *Iohn 8*. Holy men, *2 Cor. 6*. The Lords

Lords annointed, 1 *Iohn* 3. True Israelites, *Iohn* 1. The Lords first borne, *Heb.* 12. 23. Gods peculiar people, royall Priests, 1 *Pet.* 2. 9. Elect of God, *Col.* 3. 12. Vessels of Mercy, *Rom.* 9. Children of the Marriage-Chamber, and such as excell euen their neighbours, *Mat.* 9. yea, excellent ones, *Psal.* 16. 3. with such other titles of eminencie, and dignitie, with which his Seruants are aduanced. Now, if it be a grace to be called the Sewer, the Chamberlaine, the Cup-bearer, &c. to an earthly Monarch, as *Nehemiah* was to *Artaxerxes*, then what luster and excellencie is their in such high and honourable places, which the attendants in Gods Courts doe daily inioy?

Thirdly, onely the Seruants of God are acceptable vnto God here, and shall haue a glorious reward hereafter. *Heb.* 12. 28.

Fourthly, the Church and Children of God esteeme and approue of such as serue Christ truely and sincerely, *Rom.* 14. 18. as for others that are eyther strangers from the Common-wealth of Israel, without the Church; or seruants to their owne lusts and sinfull ends within the Church, that serue not the Lord in spirit and truth, they esteeme them as debased and vile men, vnworthy of the common ayre, vncleane Birds, vsauory salt, the earths burthen, the Churches bane, Sathans Impes, Natures shame, Heauens exiles,

Hels Inheritance, and the Diuels due, in that case wherein they stand, till by the power of the Word and Spirit they be brought from darkenesse to light, and from the power of Sathan vnto God, from the seruice of vaine Idols, to the liuing God, *Acts* 26. 18

Vse 1. Of
Redargu-
tion.

If we, according to our vse, apply this by vse, wee shall finde Miriades and Millions of such as haue the faces of men, and the names of Christians, and goe vnder the common rancke of Gods Seruants, as farre from *Simeons* desires and delight in this poynt as the Diuell himselfe, that neuer since they were borne of their Mothers, did eyther know, or will, or affect, or practise, or thinke of the least measure of the seruice of God. Examine their knowledge, and you shall finde them as ignorant how God is truly to be serued as the Getes and Sauromatanes, and those Paganish people that neuer heard of God. Let thousands that might be culled out, both in the Citie and Country, that are vnder the meanes, and that haue dexteritie of wit, strength of intellectuall powers, soundnesse of iudgement, in attaining, discerning, and iudging the things of this life, that belong to their Callings and Functions. Tell mee the difference betwixt a ciuill, morall, temporarie, generall Faith, and sauing Faith, (without which God is not serued and pleased) with the markes, proprieties, and effects

effects of the same. Let them distinguish vnto mee betwixt that godly and that worldly, that Christian and that carnall sorrow mentioned 2 *Cor.* 7. 10. Let them shew mee the true qualities and conditions of such a prayer as preuailes with God, and fetcheth a blessing from the Throne of Grace: the Notes and Adiuncts of that Confession of sinnes to which Remission is promised 1 *Iohn* 1.9. *Pro.* 28. 13. Let them tell mee wherein the Euangelicall Repentance of the childe of God in his new birth, or after his fall, differs from the Legall Penitencie of *Iudas*, *Esaú*, and the Papiſts; with other such like Misteries and Principles of Diuinitie: the knowledge of which is a good meanes both for honouring of God, and sauing of their owne soules: and I shall be very glad that my strong icalousie and vehement suspicion of their blockish ignorance, is desiredly removed. I know many like the naughty Seruant, know the will of their Master, that doe it not, *Luke* 12. 47. like the Athenians that know how to doe well and will not: that know how to speake well and to worke ill, like that carnall Cardinall that declaimed against whoredome, and practised ere hee slept, what hee inueighed against: such, like the Armenian Dragons, haue hot mowthes, and cold hearts: yet an hundred times moe we haue in this our marueilous light, that doe no more know how
to

Multitudes
that liue
vnder the
meanes are
ignorant
how God
should be
serued.

to beginne, prosecute, or finish any part of the seruice of God: then a new admitted Colledge-Student, a fresh-water Souldier, an vnexpert raw seruitor, a rude Prentise, know what belongs to their places, functions, professions, to the customes and conditions of their place, the first houre of their admittance: a fearefull case for such as haue had so good meanes, and haue profited nothing.

a Part of
the Vic.

A second branch of this reprove extends to those who want not onely the skill, but the will to serue and worship God, vnlesse in a will-worship, such as they themselues conceit and imagine is sufficient, though mixt vvith such filthy dregs and dung-hill of Ignorance, profanenesse, superstition, formalitie and hypocrisie, as makes God lothe and abhorre their offerings. How many are there in the common folde of Christianity amongst vs, that in this maine dutie of hearing the Word, and the voyce of the great Shepheard, in the Ministerie of vs the Vnder-shepheards? for one Sermon that they here lend their cares and hearts to, an hundred times to the voyces of strangers, whether Seminaries and Iesuites, the Popes Factors; or Stage-Players, the Diuels Preachers; or other such Charmers, which insatuate and bewitch their soules, as the false Apostles did the Galathians, *Gal. 3. 1.* I speake not of the manner of their hearing, without
all

all preparation before, without all reuerent attention, submission, or faith in hearing, or meditation and examination of themselves and their families after hearing, whereby the word is made vnprofitable to them; yea, the saour of death to death: But when doe they heare at all? or whom? where is their *Dauids* delight in the Law and Statutes of God? where is their longing after the Congregations and Assemblies of the Saints? after Bethell? where is their soules sicknesse after the house of God? to come and worship in the holy Temple? there were such men when *David, Ezekias, Iosias, Anna*, good *Simcon*, and the Primitive Saints were liuing, whom *Augustine* called the Lords Antes, that euery day would haile into the Lords Barne, to fetch corne, the bread of life, as the Israelites gathered Manna euery morning. But our age affords Drones, and Wasps, and Grashoppers in their stead: the neglect of Gods publike worship in the solitarie seates of many vnfrequented Churches, in the thronged fields, and rippling-houses in many Parishes. In this our numerous people (wherein our Land like a full Bee-hiue, might cast many swarmes) shewes that most haue lesse will to serue God, then the Diuell, the world, or their bellies. But to leaue the Church-seruice, wherein man sees thy defects and defaults better then thou thy selfe. Tell me vaine
men

men, in the truth of their soules (if there be any truth in you) what sacrifices many of you, chiefly you the common and vulgar people haue offered vnto God in priuate? vvhether is the furrowes and wrinckles in thy face? thy bleared *Leah*-like eyes, that thy teares haue made; being occasionedly distilled from the Limbecke of a sorrowfull soule for thy sinnes? where was thy last *Bochim*, place of weeping? thy last *Mispeh*, where like a true Israelite thou didst poure downe water before the Lord? When didst thou take vp *Dauids* course, in washing thy Couch with teares, and thy bed with weeping? Where didst thou mourne like *Ezekias*, *2 Kings* 20. 3. Alas thy dry eyes and stony heart, polluted soule and guiltie conscience tels thee this part of Gods Service is yet omitted. Moreouer, where didst thou volly out thy broken sighes for thy Sodomitish and crying sinnes? What times, morning, euening, day, or night? What place, what Chamber, Closet, Gallery, Garden, Groue, Wood, Field, can witnesse thee, sinning vpon thy breast with *Ephraim*, *Ier.* 31. 19. ashamed of thy sinnes, with the Princes and Iudges of Israel, like a Theefe taken in the manner, *Ier.* 2. 26. casting downe thine eyes, and knocking vpon thy breast with the penitent Publican, *Luke* 18. 13. mourning like a Doue in the Desart, and a Pellican in the Wildernesse, for thy

directing to liue and dye well. 205

thy transgressions and enormities? this part of Gods seruice is pretermitted. When didst thou commune with thine owne heart in thy private Chamber, searching the secret sinnes of thy soule, with the light of the word, finding out thy present corruptions, and recounting the by-past follies of thy youth, in the bitterness of thy soule: confessing them vnto God with the repenting Prodigall, laying open the wounds, Leprosies, and ruptures of thy soule to Christ thy Physitian? I doubt this sacrifice of a wounded soule, a broken hart, and a contrite spirit, is eyther not at all, or very cursorily performed: this seruice and sacrifice pleaseth God too well, *Psal.* 51. 17. for the Diuell to suffer it to passe without long delayes, many interruptions, and in too many, absolute omissions. But lastly, tell mee seriously, how oft hast thou poured out thy soule before the Lord in Prayer for the pardon and remission of sinnes, for a new heart, a renewed soule, for conuersion, and turning to God, for increase of Faith, for the holy Ghost, for the gifts of Grace, Wisedome. Chastitie, and the like, as *Dauid*, the Apostles and Disciples of Christ, *Paul*; and other of the Saints haue done? hast thou done this? I aske thee not whether thou hast oft babbled or not, like the Heathen and our ignorant Papiests, in pattring ouer thy Lords Prayer, as they doe their *Pater Nosters* and

Psal. 41

Psal. 51. 1.

7. 12. 13. 14

Ier. 31. 18.

Mat 9. 24.

Luke 17.

Psal. 119.

76. 77.

Luke 13. 42

2 Cor. 9.

1 Kings 3.

Mat. 6. 5.

Luk. 19. 13

and their *Ancestors*, without Faith or feeling, without heart and affection, with that lip-labour that Christ condemned in the Gentiles, and God in the Iewes? Neither doe I aske thee, if Parrat-like thou hast said ouer thy Creed, and thy tenne Commandements, sometimes when thou didst rise and goe to bed; which are as far from being Prayers, as the Diuell is from truth, or as ignorance is from knowledge, that tels thee they are Prayers which are none. With these Heathenish and Idolatrous Seruices perhaps thou hast lodened the Lord, as the Iewes once over-wearied him with the like vanities, *Esa. 1. 11. 12. 13.* But I aske thee how oft thou hast indeede prayed? how oft indeede with a Sacrifice of Prayer, kindled with zeale, inflamed with the fire of the spirit, heated with seruency, directed with knowledge, grounded on Faith in the Promises, prosecuted with Humilitie and Reuerence, attending with Constancie and Perseuerance, accompanied with Repentance for sinne, and her hand-maides Contrition and Confession? how oft I say with such a qualified Prayer, hast thou approached the Throne of Grace? put vp thy petitions to heaven? knocked at the gate of Grace, for graces to be giuen, sinnes forgiven? how oft with such Incense hast thou visited the Lords Altar? Seauen times a day, with *David*? nay, three times with *Daniel*?
 nay,

nay, once ? nay none in many dayes, vwill thy heart tell thee, if it continue not still hypocriticall, deceiuing thee as Sathan hath deceiued it ? Well, and yet thou thinkest to be saued : But vpon what grounds ? rotten God knowes. Indeeде every one that cals vpon the name of the Lord shall be saued : so saith the Prophet, so the Apostle, *Iosel* 2. 32. but thou callest not on the name of the Lord, saith thy heart, at least not as thou oughtest to doe, which makes thy prayer an abhominable sacrifice, therefore thou thus continuing shalt not be saued.

But let mee goe further with thee ? Dost thou pray in priuate ? that's well : but dost thou pray for, with, and amongst thy family, in thine owne house, as did *Abraham, Iosunab;* and the faithfull in their dayes ? here thou art mute : and thy heart giues the negatiue. It is apparent God is as frequently and as seruently serued in the Houses, Tents, Tabernacles and Campes of many sauage and Scythian Souldiers, as in thy house. *Mahomet* hath better seruice in most families of the Turkes, and the Diuell of the Virginians, then God hath in thy house.

For, Prayer is such an excellent part of Gods worship, that it is oft vsed for the whole seruice of God, as *Gen.* 4. 26: and else-where, being a dutie whereby as man is profited, so
where-

wherewith God is wonderfully pleased, and his name glorified, *Psal.* 50. 15. euen in all his Attributes (both 1. in his Wisedome, in acknowledging that hee is infinitely vvise in knowing our wants : 2. in his Power, in that hee is able : 3. in his Mercy, in that he is willing : 4. in his Omnipotencie, and his Omnipresence, that hee is alwayes ready and present to heare and helpe his Church and children : 5. as also in his Knowledge, in that wee confesse him by Prayer to be the searcher of the hart, and the onely Intelligencer of the desires of man :) Now where this principall part of Gods Seruice and Worship is omitted, or but slubbered ouer, (as *Eles* Sonnes did the Sacrifices) in publike or priuate, how can a iealous and a zealous God indure it ? When thou omittest, neglectest, despitest, or despitest this whole Seruice of God, how shall the Lord be pleased with thee ? thou depriving God of the principall part of his Glory, hee will frustrate thee of thy hoped glory : for, who euer are glorified of the Lord in heauen, must glorifie him in some measure on earth.

I might also examine in this Quere, how thou performest other parts of Gods seruice; namely, those which are Eucharisticall and Gratulatory, in praying God for his blessings temporall and spirituall, as did *David* in his Generation, with others, *Psal.* 100. *Psal.* 130.

A dutie though commanded by God, *Psal.* 50. 15. and as a part of his Seruice, so of his Glory, *Psal.* 50. 23. yet neglected as frequently as fouly, as it was of the nine cleansed Lepers, *Luke* 17. 17. and of *Ezekias*, 2 *Chron.* 22. 25. vvhcreby Gods vvraeth is kindled against many a man, and his seede and posteritie, as it was against Iudah and Ierusalem. Secondly, they are both depriued of former blessings for their ingratitude, and Gods hand shut from pouring out any new mercies into the riuen dishes of such vnthankfull soules.

Many moe parts of Gods seruice omitted by an vngratious and vngratefull vvorld might be prosecuted: whereby it plainly appears that there are great troupes and swarmes of profane and godlesse men amongst vs, that haue not God in all their thoughts, like the Hypocrites in *Iob* 27. 10. that haue no delight in God, such Atheists as *Dauid* describes in the Psalmist, *Psal.* 14. *Psal.* 53. and as *Zephania*, *Jeremie*, *Esay*, *Ezekiel*, and the rest of the Prophets haue still cryed out against, that neuer seeke vnto God, that neuer call vpon him: Nay, which thinke it vaine, and a thing neither behouefull for them, nor beneficiall to them, to call vpon God, as the cursed Iewes did in *Malachie*, 3. v. 14. Nay alas, which is more, as many carnall and carelesse Ideots amongst vs, discouer vvith their

lewd tongues, the thoughts of their poysoned and peruerse hearts, they thinke it concernes not them to serue God, to heare, reade, pray, conferre, meditate, and doe such duties, (to which, 1. God, 2. their endangered soules, 3. their generall and speciall callings, 4. their vsurped name of Christians, 5. their vows in Baptisme, doe oblige, binde them, and inioyne them :) but that these things are proper and peculiar to Cleargie-men, Church-men, learned men, Schollers, Preachers, holy-day men, (as they vnholily call vs.) They are not booke-learned they say, (though they be hell-learned from a sophisticall Diuell, to dispute against their owne saluation;) besides they haue other things to doe, *Marthaes* part to play, to looke for the world, to prouide for wife and children: for such is their Atheisme and Infidelitie; they dare not trust God for a ragge, or a crust of bread; without their owne sinfull carke and worldly care, notwithstanding all his promises, *Mat. 6. 33.* of giuing them earthly things, if they seeke and serue him :) Hence it is, as their actions declare their affections, many thinke no otherwise of their Creation, but that they were borne and brought into the world, euen to seeke and serue the world and themselues, not God: and so to goe to heauen in a string (as it were) as straight as a line when they are dead. Oh how

Iohn 11.

How few
ayme at
Gods Ser-
nice in all
their waies
& workes.

how many Husbandmen thinke this the end
of their liuing, to delue, and digge, and plow,
and sow, and reape, and care, and drinke, and
get his rents; and spend his pence in his Sun-
day-pots: to serue his Cattle, Horse, Oxen,
Kine, and Sheepe; himselfe seruing God no
more then the very Beasts and Bullockes,
amongst whom hee conuerseth? These are
also the thoughts, this the life of many a daily
Labourer and Hireling: thus also many vi-
sanctified Tradesmen, Merchants, Mercers,
Haberdashers, Shooe-makers, Taylors, &c.
and other Shop-keepers, onely propound gold
and gaine, as the end of their labours and tra-
uels vnder the Sunne: how to load themselues
with thicke clay; to bestow their Sonnes and
Daughters in great matches and high places;
to giue great portions to their Children, rather
of goods then of grace, and to leaue their sub-
stance to their babes: and to these ends the
seruice of God, euen vpon his owne Sabbath,
must be subordinate, his worship must be di-
spensed with, in whole or in part, by them-
selues and those whom they haue in charge,
Iournymen, Seruants, or Prentises. Thus also
some irreligious Seruing-man conceits no
other end of his liuing, mouing, or being, of
his yeeres, strength, and vigour, but to serue
his Master at his Table or at his turnes; for his
Horse, or his Hawke, at his appointments

*Virtus post
Nummos*

besides his misspent time and meanes in the prosecution of his owne seruile and slavish lusts : as for the Service of God, to which me thinks hee hath as many leasures and opportunities in his vacancies from any needfull morrall imployment, as any of the sonnes of Adam: hee counts the thought of that ridiculous, the practise precisenesse, not worthy his generous spirit: his time is wholly spent and misspent, either in ciuill attendance, according to his place, or in idlenesse doing nothing, or in reading vaine Bookes, or seeing Playes, or friuolous discourses of Horfes or Dogges, or worse subiects; in which things the heart, it seemes, is most employed in priuate, else could it neuer so frequently, by the tongue, vent out such froath. In which remisnesse and neglect in and of Gods seruice, ioyn'd with that loose prophanenes which accompanies most of their professions, I thinke them much secured and hardened by the exemplary irreligious courses and discourses of their Masters for the most part, whose ordinary both words and workes, in, and about, cyther the world or their pleasures, and traded recreations (as their corrupt affections bend) vsually matched with a key-coldnesse, neglect, if not contempt (at least an indifferencie) in the publike and priuate worship of G O D, (seruing G O D no oftner nor no better, cyther in the Church
or

Male agendo. nihil agendo, aliter agendo.
Seneca.

or their domestlicall Chappels, then will stand with ciuillie) reads a preceptory and practicall lecture to all the Seruants; that they should not be more forward and zealous in good duties then their Masters, neyther to out-strip them in Gods seruice if they meane to sleepe in a warme skinne, and not to expose themselues to the censure of more precise then wise, and to continue in their Masters fauour.

So the mercenary hired Seruant, eyther for the Plough or Cart, or such like, generally throughout the Land, what doth hee more thinke vpon (besides sinne and vanitie) then euen to doe his dayes taskes, like the hackney horse, his ease and Prouender, his bed and his victuals being the very God that hee sacrificeth vnto ? Tell him of ought else to be done in Religion, you shall preuaile as much as *Lot* with his Sonnes-in-law, they thinke you scoffe. Hence it is that this clownish rout in most places, are so forgetfull of GOD, and blockish euent to admiration, that they neyther know, or vnderstand, or can repeate the Petitions of the Lords Prayer, the tenne Commandements, or the Articles of their Creed, or can other-ways prepare themselves (as I know experimentally in too many Villages and Parishes) for the receiuing of the Lords Supper, which they vsually doe receiue

(as *Iudas* did the Diuell and the ſop together) then firſt, by putting on their cleane cloathes about Eaſter time ; ſecondly, aſking their Maſters bleſſing : thirdly, muttering ouer ſuch imaginary Prayers as before I haue ſpoken of: fourthly, going to Church to receiue their Maker and that day to be Gods Seruants (as they ſay) and at afternoone to walke abroad in the fields, and drinke (ſometimes to drunkenneſſe) promiſcuouſly young men and women together, in the Ale-houſe, and then GOD is ſtoutly ſerued that day : in vvhich predicament and height of ſinne are their ignorant and profane Country-Maſters. Nay, ſuch a cruſt of Atheiſme & ſecuritie is growne vpon the hearts of moſt Seruants, that in moſt Families I haue ſcene of Husbandmen, Plowmen, Graſſe-men, yea, and of ſome Gentlemen to (in the North parts chiefly) I haue ſeldome obſerued God ſerued at the tables, cyther of Maſters or men, by ſaying Grace and Thankſgiuing, when like Hogges and Dogges they haue ſerued themſelues with the vſurped Creatures.

This is the cold and crooked Seruice that our God gets of innumerable multitudes of Miſcreants, that are as vnkindeſull of him, as they are vnmercifull to their owne Soules.

I ſpeake not of all, I know there are a remnant in Iſraell that forget not God nor bowe
to

to Baal: neyther doe I disgrace or disparage any of those professions for the sinne of the persons, no more then I blame the Calling of the Apostles for that *Judas* was a traitor: yet I cannot but bewaile the great forgetfulness of God, and neglect of his worship amongst vs, in this our outward prosperitie, beautified with the marueilous and miraculous continued light of the Gospell. Thus did *Israell* as wee now, as appears by the reiterated phrases in the Psalmist, and else-where, that in their prosperitie they forgot God: The Lord hath laboured to excite and waken vs as hee did them, by plague, pestilence and other Iudgements from the Heauens and all the Elements, yet our heads are still heauie, and our hearts are asleepe. Let vs feare the rod of *Assur*, the inuasion of forraine powers: let vs not prouoke him to procure our cryes, and our seruice, by giuing vs ouer into the hands of Chaldeans and Assyrians. If euer *Israell* be carryed captiue (which God forbid) and be oppressed with a Spanish or a Romish yoake, we shall then wish that wee had drawne neare vnto God in the Sunnie day of peace, ere we had beene humbled like *Manasses*, *Dauid*, and *Israell*, by pressures and afflictions.

A third part of this vse extends it selfe to those, that running into a further degree of sinne, and measure of iniquitie (as indeed sinne

3 Part of
the Vse.

*Vires acqui-
rit eundo.*

(like ill fame) still growes greater in his pro-
gresse, and swels more vast and poysonous,
like the Dragon that hath eaten the Serpent,
after once one sinne be retained) doe not on-
ly in their owne particulars, and with those
that depend vpon them, neglect, reiect, and
refuse the seruice of God, though they weare
the Liury and Cognizance of their Master,
being called Christians, but they maligne, ca-
lumniate, and storme at others that are more
zealous and forward then themselues, amu-
lating (as it is said of the Grey-hound, that
thinks much that any thing should out-runne
him) that any should oustrip them in the sin-
ceritie or measure of grace, or out-runne them
in the course of Christianitie, accounting with
politique *Gallio*, Religion to be but Ceremo-
nies and circumstances, quirkes and quiddities,
the Lords true *Nathaniels* that serue him in
truth, in whose spirit is no guile, *Psal.* 32. 2.
to be but foolish and froathy fellows, more
precise then wise, Gods followers, Gods fooles,
as *Michell* thought *Dauid*, nay, mad, distract-
ed, raving men, as the Iewes, Christs Kinsmen,
and *Possus* esteemed CHRIST, *Ieremie* and
Paul: yea, Gods faithfull Seruants, as they
haue alwayes beene, so still are, as signes and
wonders in Israell in this our blinded age:
Esay 8. 18. Yea, monsters, even to the great
men of the world, as *Dauid* was, *Psal.* 71. 7.
Yea,

2 Sam 6.

20.

Yea, a scorne, reproach, and dirision to them that are round about them, *Psal. 79. 4.* accounted as men of an odde fashion and carriage from all others, *Wisd. 2. 13.* nicknamed Precissians, singularists, humorists, factious, hypocriticall, and the like: which censures they vndergoe from naturall and carnall men, but chiefly from those that haue in them some morrall goodnesse (as *Iulian* himselfe had) for our ciuill, honest men, and formall hypocrites, contenting themselues vvith meere externall shewes and shadowes in the Seruice of GOD, without any sinceritie of heart, or life of Religion, flattering and securing themselues in that dangerous and damnable estate wherein they feed their soules with a vaine & an ayrie hope, that they are as safe as the best, thinke whatsoever is more in Gods Seruants, then they finde in themselues, to be precisenesse, and affected singularitie, as needlesse, as fruitlesse in their friuolous conceits.

And hence ariseth their Ismaelitish scoffes, and tongue-persecutions, against those that are more eminent and transcendent then themselves in many graces, because the conscionable carriage and gracious deportment of the Seruants of God, doth swart, censure, and condemne their outwardnesse and formalitie, at which they are as oft gauled and grieved, and fretted at the very hart, as they compare their

Tripart.
hist. lib 6.
Ciuill honest men
most enemies to
Gods Seruants.

their tinckling Cymbals with the others ho-
lineſſe.

4 Part of
this Viſe of
Redargu-
tion.

But leaving thoſe whited wals and painted
Sepulchers, to his Juſtice or Mercie, that ſees
their rottenneſſe and gilded rubbiſh : there
are another ſort of men, if I may call them
men (forgetting what the very compoſure of
their body, and the inſtinct of Nature tels
them) which being void of all grace, and
emptie of goodneſſe, neyther knowing, nor
willing, nor working what is pleaſing and ac-
ceptable to the Almighty, deriding and de-
teſting good men, and diſliking good duties
with the former ſort : as neither fearing God,
nor caring for his worſhip, nor furthering his
ſervice, nor favouring his ſervants : caſting
behinde their backs all thought of God, and
their owne ſalvation : they ſerve themſelves
and their owne ends, their luſts, their darling
ſinnes, and conſequently the Diuell, Gods
and their mortall enemy. And of this ſort
there are not ſo few, but they may brag (as
the Spirits in the Goſpell) of their number,
their name is *Legion*. All places, profeſſions,
trades, callings, conditions, eſtates, ſexes and
ſorts, and ages, from youth to gray hayres, af-
ford trained Souldiers in theſe ſinfull ſervices,
marching to hell vnder the conduct of the
Prince of darkneſſe, the God of the world and
worldlings, that rules in and over thoſe chil-
dren.

Many that
live a-
mongſt
Chriſtians
are the de-
vils ſer-
vants,

dren of disobedience. Alas, how many be there of couetous Mammonists, churlish Nabals, that as truely as *Dauid* and *Simeon* professed and confessed to the Soueraigne Creator, *Lord, I am thy Seruant*; so they say to *Mammon*, to the Wedge of Gold, to their Siluer Shrine, their Mettall-Idoll, *Lord, I am thy Seruant*? How many Epicures, Drunkards, and riotous persons, whose belly is their God, and their end damnation, say to the deuouring gulph of their vnfsatiable guts, *I am thy Seruant*? How many lustfull huers and lasciuious louers, offering the sacrifice of their vncleane bodies to bewitching women, say to *Asmodius*, the vncleane Spirit, *Lord, I am thy Seruant*? How many prond aspiring spirits in Court and Country, flying in their thoughts faster then *Pegasus* or *Mercurie* vpon the wings of high hopes, plumed with the feathers of their selfe-conceited worth, making greatnesse, not goodnes, the marke of their mounting, may say to the high climbing *Lucifer*, *Lord, I am thy Seruant*? How many such saying desperately (with that Nation which once was called stubborne and crooked) Surely we will walke after our owne imaginations, and doe euery man after the stubbornesse of his owne wicked heart: *Ier. 18. 12.* forsaking the Rocke of the field, and the Cedar of Lebanus for the cursed Thistle; the fountaine of waters for broken

Phil. 3. 17

The Iewes
Ier. 18. 12

broken pits, the liuing for the dead the great *Iehonab* for *Belzabub*, and the God of *Eckron*: the God of *Abraham* for the Gods of Nations; the seruice of God for the seruice of Sinne and Sathan; the Diuell may iustly claime and challenge them in death, plead and preuaile to haue them in Iudgement, since they haue by an explicite or implicite couenant (as it were) sold themselues like *Ahab* and *Iera-boam*, to worke wickednesse in their life time, as wittingly and willingly dedicating and consecrating themselues to his seruice, as did once desperate *Raffias*, who (as is reported) vpon the two sides of his Shield painted God and the Diuell, with this Motto, *If thou ob God, wilt none of mee, here is one will*, offering himselfe to him who was not a little glad of him, the vnkinde kinde Diuell, who retaines and giues Liueries to all commers; yea, and wages to, such as himselfe hath, the world in shew, but fire and brimstone in substance. *Esa.* 30. 33.

*Si tu nolu,
ipse rogabit.*

Vse of Exhortation,

Reu. 12. 5.

Oh consider this, you that forget both God and your selues; his seruice & your owne soules, you that make your members weapons of vnrighteousnesse to fight against God, wounding him with his owne weapons, the strength of your bodies, and the powers of your soules, which you haue receiued from him: now at last offer vp your bodies a living sacrifice, holy and acceptable vnto God, which is your reasonable serving

directing to liue and dye well. 221

seruing of him, *Rom. 12. 1.* Giue vp your members as weapons of righteousness vnto God, *Rom. 6. vers. 12.*

These eyes of yours that haue beene full of adultery, *Iude 7. 2 Pet. 2. 14.* haucie and proud, *Pro. 6. 17.* mocking and scornefull, *Pro. 30. 7.* wandering, *Esa. 3. 16.* Now let them be Doves eyes, chaste eyes, like *Dauids* eyes, lowly and humble: Cast away the abomination of your eyes, *Ezek. 20. 7.* Let them not regard vanitie: *Iob 31. 1.* Shut them vp from seeing euill: *Esa. 33. 15.* Make a couenant with them as *Iob* did: Let them not looke vpon a woman, but let them looke vp to the Holy One of *Israell*, euen as a Seruant lookes to his Master: *Psal. 123. 2.* Set no wicked thing before thine eyes, *Psal. 101. 1.* but let the Lord alwayes before thine eyes to doe the thing that is right, *Psal. 116. 8.*

That Tongue of thine which hath beene a principall seruitor of *Sathans*, being set on fire by Hell, *Iames 3. 6.* the flame breaking out, by 1. lying, 2. swearing, 3. forswearing, 4. filthy, 5. cursed, 6. guilefull speaking, 7. vaine words, 8. idle babbling, 9. profane icasting, 10. corrupt communication, 11. slanders, 12. reuillings; with such other enormities in the whole course of thy life and conuersation, to the dishonour of God and the pollution of the good name and chastitie of thy

Sinnes of the eyes.

How all the members that haue serued sinne must and may serue God,

Twelue Sinnes of the tongue

thy neighbour. Now let it forsake the old Masters service, in these sinnes : let a watch be before thy mouth, and keepe the dore of thy lips, *Psal.* 14. 3. Lye not, *Iames* 4. 11. Let thy lips speake no guile, *Psal.* 34. 13. but speake the truth to thy neighbour, *Zach.* 8. 16. So thou shalt shew thy selfe a righteous man, *Prou.* 13. 5. Swear not, neyther by Heauen, nor by Earth, &c. *Iames* 5. 15. but, Let thy communication be yea, yea; nay, nay; for what is more cometh of euill, *Math.* 5. 17. Put away filthy speeches, *Col.* 3. 8. Neyther name fornication, nor filthinesse, nor foolish talking, nor ieasting, which are not comely, *Ephes.* 5. 3. But corrupt good manners, *1 Cor.* 15. 33. Now also Put away from thee a froward mouth, *Pro.* 4. 24. and cursed speaking, *Col.* 3. 8. Aroid also idle and vaine words, for which thou must give an account, *Mat.* 5. Be as slow to speake as swift to heare, *Iames* 1. 19. (since thou hast two eares, but one tongue) for, in many words there cannot want sinne, *Prou.* 10. 19. Therefore aroid vaine repetitions and babblings, *Mat.* 6. 7. In speaking cyther to God or man, speake no vaine words, *Esay* 58. 13. Thus keepe thy mouth hereafter brided, that thou sinne not with thy tongue, *Psal.* 39. 1. Neyther is it sufficient that thou now purpose that thy mouth shall not offend in these and such like sinnes, *Psal.* 17. 3. But as thou hast bene
tongue

directing to liue and dye well. 223

tongue-tyed heretofore, and mute, in speaking ought which was good, to Gods glory or thy neighbours good, now it is most consonant to that end and office, which thou hadst the vse of speech giuen thee, let thy tongue be a consonant to serue God, to sound out his prayes continually. *Psal.* 34. Sing to the Lord all thy life and prayse him whilst thou liuest. *Pf.* 104. 33. Yea, if thou praise him before the morning-watch, as did that holy-hearted *Dauid*, *Psal.* 119. 147. yea, if at mid-night thou rise to giue thanks vnto him, *Psal.* 119. 12. If seauen times a day thou prayse him. *v.* 164. yea, if thy mouth daily rehearse his righteousness and saluation, *Psal.* 7. 18. yea, if all the dayes of thy life thou prayse thy God, *Psal.* 146. 2. and make his Statutes thy Songs in the house of thy pilgrimage, *Psal.* 119. 54. yea, not onely praising him, but praying to him earely in the morning, *Psal.* 53. *Iob* 8. 6. yea, at euening, and at morning, and at noone day: so oft as thou eatest: thou dost but that seruice for which thy tongue was created: it is Gods due and thy dutie: so let thy tongue also serue man, Gods-Image, in God and for God. Let thy words be good, and to the vse of edifying, that they may minister grace to the hearers. Let thy speech be alway gracious and poudered with Salt, *Col.* 4. 6. Let thy tongue spread abroad knowledge, *Pro.* 15. 7
that

that it may be as the well-spring of life: *Prou.* 10. 11. Vtter the words of grace: *Eccles.* 10. 12. that thy lips may feede many. *Prou.* 10. 21. If God haue inriched thee with knowledge, minister a word in season to him that is weary, *Esay* 50. 4. confirming him that is ready to fall, and strengthening the weake knees, *Iob* 44. So thy tongue shall glorifie God, thus imployed, *Psal.* 50. be a testimonie of the sinceritie of thy heart, *Mat.* 16. and it shall asswage the sorrow of the afflicted, *Iob* 16. 15.

Sinnes of
the eares.

So for the other members of thy body, thy Eares, if thou hast not serued thy God in and by them, now beginne: hast thou serued Satan with them, cyther in hearing what thou shouldest not haue heard, profane Enterludes and Stage-plays, filthy Songs, scurrulous talke, whereby thou hast opened those two dores to let in sinne into thy soule? or hast thou refused to heare what thou shouldest haue heard? hast thou turned away thine eare from hearing the Law? *Prou* 28. Hast thou had heauy and vncircumcised eares, *Ier.* 6. 10. *Psal.* 40. 8. Hast thou beene an Idoll with eares and heard not, *Ezek.* 13. 2. A deafe Adder stopping thine eares at the voyce of the Charmer, *Psal.* 58. 4. now serue God with that little part of thy body: now stop thine eares at the hearing of sinne, *Esay* 33. 15. and open them to heare what the Spirit saith, *Reu.* 2. Cause thine

directing to liue and dye well. 125

thine care to heare wisdom, *Prou. 2. 2.* Giue care to vnderstanding, *Prou. 14.* Heare counsell, and receiue instruction, that thou maist be wise now in the latter end, *Prou. 19. 26.* Be wise, and hearken to the corrections of life, *Prou. 15. 3.* Heare the Word of God: Sit at Christs seete with *Mary*, *Luke 10. 39.* Heare with heede taking, *Luke 8. 18.* Heare with an honest heart, *vers. 15.* Heare and forget not, *James 1. 24.* Heare and practise, *vers. 22.* so thou shalt serue God with thy hearing.

Moreouer, for thine Hands: if with them thou hast not serued God, working vicked works to prouoke the eye of the Lords glory; *Esay 3. 8.* eyther in committing euill, 1. stealing from thy neighbour, 2. taking Bribes in thy place, 3. Idlenesse in thy calling, or in omitting good duties, first, eyther of Pietie to God, in stretching out thy hands in Prayer: secondly, or of charitie to man, in closing them towards the poore. Now keepe thy hands from doing euill, and consecrate them vnto the Lord in doing good, so thou shalt be blessed, *Esay 56. 2.* *Exod. 32. 29.* If iniquitie be in thine hand, put it farre away, *Iob 11. 14.* If thou hast stolne, steale no more, but worke with thine owne hands, *Ephes. 4. 28.* Keepe them innocent and pure, *Psal. 24. 41.* Shake thine hands from taking any gifts, *Esay 33. 15.* Let no blot or stain cleaue vnto them, *Iob 31. 7.*

Sinnes of
the hands,

Q

Strengthen

226 *Simeons dying Song,*

Strengthen them to doe good workes, *Nehem.* 2. 18. Open thy hand to thy brother, to the poore, to the needy, *Deut.* 15. 11. Stretch thy hand out, of the increase that God giues thee, *Prou.* 31. And stretch out thy hands also to the Lord. *Psal.* 143. yea, in euery place lift vp thy heart with the hand to God in heauen, *1 Tim.* 2. *Lament.* 3. 4. So shall thy hands serue God,

Sinnes of
the feete.

For thy Feete: if they haue declined and made haste to deceit, *Iob* 23. 11. if they carryed thee with lewd company out of the way of Gods Commandements, to vanities or to vices, to filthinesse or to follies, to Playes or to Brothell-houses: now remoue thy foote from euill, *Prou.* 4. 26. Make straight steps to thy feete, *Heb.* 12. Refraine thy feete from the pathes of the wicked, *Prou.* 1. 15. And keepe the way of the righteous, *Prou.* 2. 20. So shalt thou serue God and keepe thy soule. *Prou.* 16. 17. Walke not in vanities, *Iob* 31. 5. nor in the counsell of the wicked, *Psal.* 1. 1. but run the wayes of Gods Commandements. Imploy them to carry thee to the house of God, to the holy Exercises of Religion, where God is serued: Delight to stand in the gates of Ierusalem, *Psal.* 122. 2. looking narrowly to thy foote when thou enterest into the house of God, *Eccles.* 4. 17. Thus did those two good Anna's in *Samuel* and *Luke*, a mother and a widdow,

directing to liue and dye well. 227

widdow : as also good *Danid*, and here old *Simcon*, rightly and religiously vse their feete in Gods seruice, in visiting so frequently, so constantly, so zealously the house of Prayer, where they met with God, with Christ, and with a blessing vpon their seeking and seruing God. And so must thou, if thou set thy selfe with thy heart and soule, and strength, and spirit, and minde, and body, to serue the Lord as they did, consecrating these and the rest of thy members, parts and powers, externall and internall, to Gods seruice, which that thou maist more willingly performe, let these Motiues for conclusion of this Vse, adde Spurres vnto thee to runne along with old *Simcon* to the seruice of this best Master, to whom I re- commend thee.

First, thou wast created for Gods seruice : as the Apostle instanceth in one sinne, so I may in all : the body was not made for fornication, nor vncleannesse, nor adultery, nor drunkenesse, nor for any other workes of the flesh, which are recited *Gal. 5. 19.* but for the Lord, *1 Cor. 6. 23.* and the Lord for the body. Therefore *Danid* makes this an argument, that wee should fall downe and worship the Lord, because wee are the Sheepe of his pasture, and the worke of his hands, hee hath made vs, not we our selues. Doth any man keepe sheepe but hee will eate of the milke of the flocke,

Motiues
perswa-
ding to
Gods ser-
uice.
1. From
the end of
our crea-
tion.

and be cloathed with the wooll? Doth any man build a Palace, a Castle, or a sumptuous house for his enimie to dwell in? Did the Lord thinkest thou oh vaine man, that seruest thy lusts, thy pleasures, the World, the Diuell, forme and frame this excellent Fabricke and composure of thy body, more sumptuous, artificiall, magnificent, then the *Aegyptian Pyramides*, then *Salomons Temple*, then all splendid and glorious buildings vnder the Sunne, that are made of Lime, Stone, Lead, Wood; Glasse, Metals, and the like, and did infuse (as it were inward proportionable furniture) such an vnderstanding spirit, an immortall soule, into this externall structure and building of the body, for the Diuell his mortall enimie to dwell in? to take possession and keepe habitation by his eldest Sonne, *Sinne*? Will any earthly Monarch suffer a Traitor, a Tyrant, an Vsurper, to intrude vpon his Territories, to dwell in his fortified Cities, to possesse his Crowne, and vsurpe his Throne? I trow not. And will the King of Kings suffer it? Can a meane man indure another man, which means to abuse him, to inioy his Table, his Bed, his Wife? chiefly that shee to whom hee is betroathed and wedded, should prostitute her selfe to his enimie? And will the Lord that is as a zealous, so a iealous God, suffer thy spirituall whoredomes, and fornications, with the
triple

triple enemies of thy soule, the deceiuing
Flesh, deluding World, and destroying Diuell?
Will he endure his Sanctuary to be polluted;
his Temple abused, the holy Vessels profaned?
Thy body is the Temple of the holy Ghost,
thy members called Vessels: now if thou suf-
fer this great Temple-spyler, this *Dionysius*,
the Diuell, to abuse thy vessels, by offering
them to him by vncleannesse, to pollute this
Temple, this body of thine by sinne: he that
thus destroyes the Temple of God, him will
God destroy as hee threatneth seuerally twise
together. Take heede therefore that thou
suffer not any sinnes to take vp the best
roomes in this earthly Tabernacle and Tem-
ple, least by hardening thy heart, corrupting
thy conscience, deprauing thy will, blinding
thy minde, ecclipsing thy reason, dulling thy
memory, disordering thy affections, spoyling
and defiling thy whole man, giuing over that
body of thine which God made for himselfe,
to be sinnes Brothell-house, and the Diuels
Play-house, wherein all sinnes are acted, least
the Lord burne thee downe sticke and stower,
eyther with fire from heauen, as hee did So-
dome, or with fire in hell, as hee did *Diuers*.
Prepare thy body and soule therefore be-
times: dresse it, and sweepe and garnish it,
as a Chamber for Christ to keepe his Pasce-
ouer in, that the destroying Angell may

2 Cor. 3. 16.

Ch. 6. 7. 19.

2 Cor. 6. 16.

paſſe ouer thee, vvhē hee comes in Iudge-
ment.

Or homini
ſublime de-
dit, &c.

Et refert
qualibet
herba
Deum.

I might adde ſecondly, how fitly by Crea-
tion thou art made in every part, as an Or-
gan and Inſtrument to Gods ſeruice : with a
body vpwards to heaven (whereas all other
Creatures looke low and groueling vpon the
earth) with eyes to looke vp to the Hills, and
to the heavens, from whence commeth thy
helpe; and downe vpon the fragrant and ver-
dant earth, fit to behold how every creature
Celeſtiall and Sublunarie, in their kinde, as it
were in a dumbe Oratorie, tels thee there is a
God, and a God to be ſerued : beginning and
continuing the Quire vnto thee, to ſing and
ring forth his prayles; thy tongue fitted to
ſpeake *Magnalia Dei*, the wonderfull workes
of God : and to confeſſe to Gods glory, as
Iſhuah tels *Achan*, *Iſa. 7.* thoſe numerous
and haynous ſinnes of thine wherewith thou
haſt offended God, more then all the vnrea-
ſonable creatures : how euer the ill Angell
eyther ſtrikes thee dumbe (as the good did
Zachary) or if thou ſpeakeſt, *Sathan* oyles the
Clocke of thy tongue to ſtrike after his ſet-
ting, and moue after his motion. Thy head
abounding with moiſture more then the
heads of many Birds, and Beaſts, ready to di-
ſtill into thine eyes, that thou mighteſt weepe
for thy ſinnes more then the reſt, as hauing
more,

directing to liue and dye well. 231

more and more monstrous sinnes to weepe for. then all the rest of the other Creatures; and so I might speake of all other parts of thy body, and faculties of thy soule, superiour and inferiour, as Will, Reason, Memory, Vnderstanding, Phantasie, the Heart, with the Affections thereof, all fitted for Gods Seruice in the same symetrie and proportion.

From considering thy Creation, thinke of Gods great largesse and bountie towards thee, in thy Preservation: G O D having fed, fostered, educated, nourished, clothed thee, from thy first forming in the wombe, till this present minute and moment of time, where in thou liuest a rebellious sinner against thy God: of protecting thee euen in thy Infancie, Childe-hood, Youth; in the weakenesse of the first, forwardnesse of the second, and rashnesse of the third: from many eminent dangers, to which thou wast subiect; and reseruing thee vntill this present houre, in health and strength, from the fury and force of the Elements, Fire and Water, &c. From the might of the Creatures; the claw of the Lion, paw of the Beare, horne of the Bullocke, tuske of the Bore, tooth of the Dogge, venom of the Viper, sting of the Serpent; all which thy sinnes haue armed against thee, disarming thy selfe: as also from the malice of the Diuell, and his substitute infernall Spirits, who (with-

2. Motiue
from our
Preserua-
tion.

out Gods restraint) would haue torne thee in
pieces and carryed thy soule (as they will doe
the sinners in Iudgement) in triumph to hell.
Now doe not all these constant and continu-
ated mercies of thy Protection, Preservation,
Reseruation, so long, so louing, so large, with
the addition and multiplication of so many
and manifold vnderferued positive blessings?
Doe not all these (I say) call for, vrge, re-
quire, plead for, yea, preuaile for thy heart,
thy obedience, thy seruice, to such, so good, so
great a Maister? Sure, if thou giuest it not him
now, franckly, freely, willingly, heartily, desi-
ringly, thou art a monster of men, without
grace or good nature: but especially if thou
payest the Lord euill for good, sinnes for fa-
uours, and seruest Sathan for him, thou art an
vngratefull Viper, and condemned of the ve-
ry Heathens. Neyther will God be so abu-
sed. Make it thine owne case: thou takest a de-
solate Infant (as *Pharaohs* Daughter did *Mo-
ses*) and bringest him vp, or thou entertainest a
Seruant, giuest him meate, drinke and cloath,
wages, countenance, house and harbour, &c.
wouldst thou take it well, if this thy adop-
ted fostered childe, this thy so much fauoured
Seruant, should reiect thee (thou still out of
thy loue continuing his meanes and mainte-
nance) and serue thy mortall enemy? Now
make Application: thus thou dealest with
God,

directing to liue and die well. 233

God, in seruing (notwithstanding all his fauours to thee, temporall and spirituall) him who is the professed enemy of God, of Christ, of the Gospell, of the Church, of man, of thee, and of thy saluation, the Diuell.

Thirdly, consider thy Vocation, thou art called from darknesse to light: *The grace of God hath appeared vnto thee, teaching to deny vngodlinesse and worldly lusts, and to liue soberly, righteously, and godly in this present world, Tit. 2. 11.* Therefore, as an obedient Childe to thy Father, as a dutifull Seruant to thy Master, fashion not thy selfe to the former lusts of thine ignorance, but as he that hath called thee is holy, be thou holy in all maner of conversation, *1 Pet. 1. 14.* The night is past and the day is come, cast away therefore the workes of darknesse, and put on the armour of light: *Walke honestly as in the day, not in chambering and wantonnesse, not in gluttony or drunkennesse, not in strife and enny, but putting off these (as a man puts off an old garment when hee puts on a new) put on the Lord Iesus Christ, and take no thought for the flesh, to fulfill the lusts thereof, Rom. 13. 12.* I pray you let vs ponder, that what arguments the inspired Apostle Paul vseth to the *Romanes, Philippians, Thessalonians, Ephesians*, to incite them to the sincere seruice of God, the same may be vrged and pressed vpon vs in this Land; yea, vpon all the Christians in Europe,

3. Motiue,
from our
Vocation.

Europe, or else where : for as wee now are parallell with them in the knowledge of God and of Christ, by the preaching and reuelation of the Gospell of Christ, so wee were once nuzled, and blinded with them, in the same cloud and mist of ignorance and vnbeleefe, sinners, of the Gentiles, without God in Christ. And therefore since God hath called vs (whether by the Ministerie of *Paul*, or of *Ioseph* of Arama-thea, or of *Simon Zelotes*, or who else, it skills not) to the knowledge of his truth, and to his service, by the voyce and found of the Gospell, let our conuersation be such as becommeth the Gospell, *Phil. 1. 27.* God might haue placed thee oh sinfull secure man, amongst the Iewes, Turkes, or Pagans, or thou mightst haue continued with thy fore-fathers, wrapped and enuveloped in the Ægyptian darknesse of Popery, where the light of his Truth should haue beene hid from thee : but now that his wayes are reuealed to *Jacob*, and his Saluation to *Israell*; since thou hast heard his Word, if thou wilt not fall downe and worship him, and worke his will, CHRIST the obiect of the Gospell, as a stone which thou stumblest at, and a rocke of offence, shall fall vpon thee, and dash thee to pieces ; better thou hadst neuer heard of Christ, then now vvith *Herod* to mocke him, when with the Childe-murthering *Herod* thou pretending to worship and

and serue him, thou dost but serue thy selfe and thine owne ends, by all lewd courses, full and sinister-means whatsoeuer.

Fourthly, this is the end of thy Redemption from the slavery and bondage of thy spirituall enemies, from the power of darknesse, of Sinne, and sinnes punishment, the second death, euen to serue God : so runne all the streames of the waters of the Well of life : so *Zachary* prophesieth : *Luke* 1. 74. 75. so *Paul* perswades the *Corinthians*, that being bought with a price, they should glorifie God in their bodies and their spirits which were Gods. So *Peter* presseth the same vpon the dispersed *Iewes*, commenting, as it were, vpon, and enlarging *Pauls* price that was paid for mans redemption, shewing first negatively what it was not ; not any of these corruptible things, as gold and siluer, the earths redundance ; not pearles & precious stones, the treasures of the Land and Sea, the *Indians* store, and the *Fishes* hidden vertues, &c. then affirmatiuely, it was a bloody bootie that bought vs, and not euery kinde of bloud ; not the bloud of Goates or Bullockes, of Men or of Angels, but the precious bloud of Christ, as of a Lambe vndefiled and without spot : and the end of all this great Misterie, greater Mercy, in redeeming man from his greatest misery, what other was it, as also of our Vocation ? Sure nothing else, but

4. From
our Re-
demption.

but 1. holinesse, 2. and the feare of God (which is the ground of his seruice) 3. and renounciation of a vaine conuersation, as appears by the Contexts, *1. Pet.* 1. 14. 15. 16. 17. 18. So is *Tim*, a patterne of a good Preacher, taught to presse and preach this point, that the end why Christ gaue himselfe for his Church, redeeming vs from all iniquitie, yvas that wee should be a peculiar people vnto him, zealous of good workes, *Tit.* 1. 2. 14. with infinite the like places, plainly demonstrating that as redemption by Christ is not generall and vniuersall; (for then *Iudas*, *Herod*, *Pilate*, *Eſau*, and others, sonnes of perdition, ordayned to condemnation, should haue beene redeemed) but limited, proper and peculiar to his Elect; to his Church, to his People. Such as are his Sheepe heare his voyce, obey, and serue him; so those that continue still in their sinnes, frozen in their dregges, incredulous and vnbelieuing, impious in their liuing, impure in their conuersing, giuen ouer to strange lusts and vile affections, making their belly their God, and the like, are so farre from hauing any benefit by Christ, that hee is vnto them a rocke of ruine, a stumbling-blocke, and a stone of offence, the falling of many in *Israell*, like the word and Sacraments, and all things else, vnto the wicked contemners of his worship, and condemners of his seruants; the sauer
of

directing to liue and dye well. 237

of death vnto death: they accounted enemies to his Crosse, such enemies as hee will slay, as hee hath threatened, their end being condemnation.

Fiftly, our Profession, me thinkes, should be a maine inducement to our practise in this point: for so reasons both the Prophet and Apostle, if we account God our Father, as we doe, *Mal. 1. 6. Luke 11.* then where is his honor? if our Master, then where is his seruice? And sure if we call him Father which without respect of persons iudgeth euery man, then let vs passe the time of our dwelling here in feare: otherwise wee borrowing the same vizards vvhich the Pharisies long since cast off with their liues, wee should be branded with the same note of painted Sepulchers and whited wals, and adiudged to the same woes and Anathemas that they were, being in the same predicament of grosse and formall hypocrisie.

Sixtly, the Good procured, and Reward promised, the Wages expected, should not a little wooe vs and winne vs to this seruice: for, all would retaine to such Masters who are most able and willing to worke their welfare; where they may haue the best present helps, and future hopes of preferment and promotion. Now, who is able to promote, if God doe not? 1. Wealth, 2. Worship, 3. Honour, 4. Peace, 5. Protection in danger, 6. Approbation,

5. From
our profes-
sion.

6. From
the reward
of Gods
seruice.

bation, 7. Acceptation, 8. outward Blessings, 9. reward of Inheritance, 10. Curses removed, Plagues escaped, all these are the Pediseques, the hand-maides, and Attendants, and Seruants, that attend and waite vpon, and serue those that serue the Lord, as may be instanced and enlarged in their particulars.

First re-
ward,
wealth
and riches.

For Riches, Wealth, and outward blessings, as they are promised, so they were giuen and exhibited vnto *Abraham, Isaac, Jacob, Iob, Dauid, Salomon, &c.* with infinite others, as an encouragement to the Seruice of GOD, as the fruits of their Faith, as the reward of Religion: Godliness is great gaine, and hath the promises both of this life and of the life to come, and who consent and obey must eate the good things of the Land. That this Position is no Paradoxe, that Grace is the way to gaine, and Pietie the meanes to prosperitie, as is *Psal. 1.* so let any (to stand vpon no moe places) read *Exod. 23. 25.* and hee will confesse that this is as true, as God himselfe is true. If any man be troubled with that scruple which perplexed *Iob, Ieremy* and *Dauid*, in their time, that the slaues of Sathan are in outward peace and pompe, and seeming-prosperitie, when Gods Seruants are in the ebbe, and going downe the winde, the same Scriptures salue and satisfie the sore of this Obiection, where it was first made,

made, to which place I referre you, *Psal.* 73.
and *Iob* 21.

The second meede and reward of Gods seruants, is Honour, that continuing as inuiolable, as the Decrees of the Meedes and Persians, which God auoucheth to *Samuel* of reiected *Saul*, *Those that honour mee I will honour them*, 1 *Sam.* 2. 30. Them whosoeuer, whatsoeuer, wheresoeuer they be, Kings and Kersars, poore and pesants, that performe homage and fealtie vnto God, holding their soules, their lands, and their liues in Capite from God, those the mightie *Iehouah*, who onely can set vp and pull downe, aduance and deiect, will honour, they shall be gracious in his eyes, dreaded of their enemies, as was *Ioshuah* and *Dauid*; and honoured of all those that are round about them.

Secondly,
Honour.

Quoscumq;
qualescumq;
ubicumq;

This is Gods Law of Paritie, ratified in the high Court of Parliament in Heauen, and put in execution in earth, 1. *Abraham*, Gods friend, 2. *Ioseph*, 3. *Moses*, 4. *Samuel*, deuoted to Gods Service, proued the truth of this Promise, the first honoured in the presence of his friends, of his neighbours, of his enemies, *Gen.* 18. 18. & *Ch.* 20. 3. 23. 6. The second found store of Honour where euer he came: in his Masters house, in the Prison, in the Palace, *Gen.* 39. & 40. & 41. The third honoured by working Miracles for deliuerance

*Lex Talio-
nis.*

rance

rance of Gods people, for confusion of Gods and his enemies, *Exod. 14. Ch. 16. 32.* The fourth increased in honour as in yeeres, growing in fauour with God and man.

Infinite such examples might be recited, the time would be too short to shew how *Ge-dion, Baarack, Iob, Dauid, &c.* the faithfull Seruants of God, were exalted from the Threshing-floore, *Iudg. 6. 11. Iudg. 4. 6.* From the Sheepe-fold; yea, from the Dung-hill, *Iob 42. 12.* to sit with Princes, yea, to be Princes of the people, *Psal. 78. 70. Psal. 113. vers. 7. 8.*

Sin brings
shame and
other
iudge-
ments.

So that if it be so that all affect honour and eminenie, me thinkes, wee should take the right course to effect what we affect, even by seruing God. Not to seeke it, as *Mary* sought Christ, where it is not, preposterously and carnally: eyther of the world, as the ambitious Iewes did, *Iohn 5. 44.* nor from the vaine breaths of men, as the hypocriticall Pharisees did, *Iohn 12. 43.* Much lesse at the hands of the Diuell, as *Balaam* did. *Num. 22.* by Diuellish courses, and sinfull impieties, and horrid villanies, as those that built Babels Tower, and hee that built Babel, and he that burnt *Dianaes* Temple, did. *Genes. 11. 3.* By Rebellions and Treasons, as *Absolon* did, *2 Sam. 18. 18.* as the Papists by King killings, and Powder-plots: as our drunkards
by

Nimrodians
Nabuchad-
nezzer.
Erostratus.
Rebellions
and Treasons,

directing to liue and dye well. 241

by their vnreasonable quassings, by quarrelling, fighting and stabbing; as our vaine and vicious Gallants in their falsely supposed manhoods: nor by any other horrid sinne whatsoever; for the way of sinne is the way to shame and dishonour.

For, as wicked and vngodly men seruing the Diuell, whose Children they are, *Iob. 8. 44.* by seruing sinne, *1 Iohn 3. 8.* suffering it to raigne in their mortall bodies, *Rom. 6. 12.* are called and accounted the enemies and haters of God, *Rom. 1. 39. Rom. 8. 7.* vnruely and vn-
tamed Heffers, *H. f. 4. 16.* Spurners against God, *Deut. 32. 15.* A rebellious and a false seede, *Esa. 57. 3. 4.* Conspirators, and such as stretch their hands out against God, as *Iob* and *Jeremie* call them, *Ier. 11. 9. Iob 15. 25.* Dispisers of the Spirit of Grace, *Heb. 10. 29.* Stout against God in their words, *Mal. 3. 13.* Contemnners of his wayes, *Iob 21. 14.* Setting their mouthes against heauen, *Psal. 73. 9.* Dispising both the Word of God, vvith the Jewes, *2 Chron. 24. 19. Psal. 50. 17.* and the Workes of God, as did the Gentiles, *Rom. 1. 21. 22.* And the Ministers of God, as the Elders of Israell, and the People, did *Moses* and *Samuel*, *Exod. 16. 8. 1 Sam. 8. 7.* And the Jewes, CHRIST and his Disciples: but euen the person of GOD himselte, as did the *Aramites*, *Nabuchadnezzar*, *Senacherib*, *Rabsckah*,

R

and

1 Kings 20.

28.

Dan. 3. 15.

2 Kings 19.

and others : so the Lord hath threatned to despise such despisers, *1 Sam.* 2. 30. to deride such deriders, and to lay their honors in the dust, *Psal.* 2. 4. Cursed are they of the Lord, like the inhabitants of Meros, *Jdg.* 5. 23. euen with all the curses pronounced from Mount Ebal, *Deut.* 27. Because they serue not the Lord, the Lord accounts basely and vilely of them, euen as of Oxen and Asses, Dogs and Swine, *Esay* 1. 3. *2 Pet.* 2. 22. As drosse and dung, and vsuauory Salt, fit to be cast away : yea, though *Coniab*, the Sonne of *Iehoiakim*, were as the signet vpon the Lords right hand, yet if hee despise the Lord, hee shall be pluckt thence, accounted as a despised and broken Idoll, or as a filthy vessell, *Ier.* 22. 24. & 28. Nay, though *Saul* be a King, if hee reiect and forsake the seruice of God, God will reiect and cast him away to, *1 Sam.* 15. 26. Yea, Ierusalem, if shee refuse to obey her God, shall be an habitation of Diuels, *Reu.* 18. 2. The Iewes, though *Rubamah*, shall be *Lo-rubamah*, though *Ammi*, Gods people, yet if they forsake the seruice of God, they shall be *Lo-ammi*, none of Gods people, *Hos.* 1. 6. 9. But (as at this day it is seene) a disgraced, despised, and contemptible Nation : and so will the LORD deale with all other wickedly wretched contemptners and despisers of his Glory, his Word, his Workes, his Ordinances : they shall be
blamed

directing to liue and dye well. 243

blamed and shamed, and come to an ignominious and odious end.

Euery creature shall conspire their destruction that serue not their Lord and Master, the Creator. The Angels shall smite them, as they did *Pharaohs* first borne; *Zincharibi* Hoast, and *Herod*, *Acts* 12. 23. Men shall laugh at them, and the righteous shall haue them in derision, *Psal.* 32. 6 7. They shall not continue in honour, but be like the dumbe beasts that perish, *Psal.* The Diuell shall triumph ouer them, and cry at their deserved Plagues; *So, so, there goes the game.* They hiding their sinnes, and not confessing them to Gods glory, shall not prosper, *Prov.* 28. 13. Their soules shall be smit with feares like *Enoch* and *Cain*, *Gen.* 4. *Ier.* 10. 3. There shall be no peace to them, but *sonitus terroris*; a sound of terror round about, *Eia* 57. *Iob* 15. 20. &c. For their good names: these shall rot and perish, *Prov.* 10. 7. euen like their wealth and substance, vpon which Gods curse shall seize, *Deut.* 28. 16. 17. 18. They shall be made a wonder, a Prouerbe, and a reproach amongst all people, an astonishment; an hissing, and continuall desolation; *Deut.* 18. 37. *Ier.* 25. 9. And for their seed, it shall not prosper: the sword shall destroy them, *Iob* 27. 17. for, *the Lord will root out the memoriall of the wicked from the earth*, *Psal.* 34. 16. Therefore

Gods hand shall be vpon his enemies in many iudgements.

as *David* concludes to the comfort of Gods seruants after the enumeration of many blessings, *Thus shall the man be blessed that feareth the Lord*: so I may say in these particulars, and many moe plagues denounced from the mouth of GOD, as in *Leuit. 26. 16. Psal. 49. 12. Psal. 107. 10. Prou. 3. 33.* vpon the wicked in this life, besides those which they shall feele and finde in their death, *Iob 13. 26. Psal. 49. 14.* And in Iudgement, *Dan. 12. 2. Esay 2. 11. Ren. 1. 7. Ren. 6. 15. Mat. 25. and 41. and in hell, Marke 9. 43. 44. Luke 13. 28. Remel. 9. 6.* Loe thus shall the man be plagued that serueth not God.

If any belecue not these testimonies, let him looke his owne face in the glasse of the examples of *Pharaoh, Herod, Nebuchadnezzar, Holofernes, of Iulian the Apostate, Valerian, Antiochus, Nero, Domitian, Decius, Dioclesian, Baiasus*, with infinite others, from the Word. and Histories, as they are recorded by the *Machabees, Tacitus, Suetonius, Dion, Orosius, &c.* and they will speake, that from the beginning of the world till now, sinne alwayes brought shame, and that Gods dishonour brought Gods disfaueur, death to the body, damnation to the soule: which considerations may be whips and goads to driue vs to the dutie vrged.

It is contrary with the godly, their seruice

Theod. lib.
3 c. 11.
Euseb. lib.
7 c. 20.
Lib. 7. 14.

is the path way to honour: the people that hearken vnto Gods voyce, are a precious people vnto him, high aboue all Nations, in praise, in name, and honor, *Dent. 26. 17. 18. 19.* Aske the verdict and censure of all the Prophets, and Apostles, and the Seruants of God, *Esay, Micah, S. Paul, S. Iames, S. Peter;* yea, of Christ himselfe: and according as they were inspired by the Spirit of Truth, and knew in their owne experience, they will say that the way to be great, is to be good: to rise, is to fall; to be exalted, is to be humbled vnder the mighty hand of God, *1 Pet. 5. 6.* The way to seeke glory, and honour, and immortalitie, is to continue in well doing, *Rom. 2. 7.* to be fixed, established, and to indure for euer, is to beleeue, and to fulfill the will of God, *Esay 7. 9.* *1 Iohn 2. 17.* and that the onely thing that is good for man, is to walke with God, *Mic. 6. 8.* Yea, *Tully* and *Aristotle*, that made Honour the subsequnt and effect of Vertue and Goodness: the *Egyptians* that painted it betwixt Humilitie and Labour: the *Romanes* that so composed their Temples, that a man must first passe by the Temple of Humilitie and Vertue, ere hee could touch the Shrine of Honour; saw with the eyes of Nature, that the way to be great is to be good. Yea, to serue that goodnesse, which the Heathens onely coniectured, but Christianitie defined to be the

Holinesse
is the way
to Honor,

soveraigne good, and that is God himselfe; who is both more willing to preferre his Servants to earthly dignities here, if it be good for them to be exalted: yea, and infinitely more able then *Assuerus* was to honour *Mordochaius*, *Hest.* 6. 6. *Nabuchadnezzar* *Daniel*, *Dan.* 5. 7. *Pharaoh*, *Ioseph*; yea, or *Saul* any of his Captaines or followers, for all his boasts of his Fields and Vineyards, *1 Sam.* 22. 7. since his alone is Greatnesse, and Power, and Glory, and Victory: since all that is in heaven and Earth is his, Riches and Honour, Power and Strength, &c. as *Danid* acknowledgeth; *Hannah* singeth, and *Cirus* confelleth, *1 Chro.* 29. 11. 12. *1 Sam.* 2. 7. 8. *Ezra* 1. 2.

God is
most libe-
rall of all
Matters.

For, I pray you, what was the most that any of those great Monarchs could doe for any of their Fauourites and Followers in their chiefest graces, when they set their wits a-worke, what to doe for such a man whom the King will honour? Cloathing in Purple, and royall apparrell, setting on their heads a Princely Diadem. putting a Chaine of gold about their neckes, Rings vpon their fingers, mounting them on their Steedes, or setting them in a gorgeous Chariot, with Proclamations before them of the Kings fauours towards them, was the chiefe luster and eminencie that earthly Kefars could dignifie their chiefest Seruants withall, *Gen.* 41. 42. 43. 44. *Hest.* 6. 9. 11. &c.
But

But what are all these Honours that the King of Egypt, the King of the Medes, or of the Babilonians could profer in respect of that Honour which God bestowes vpon the meanest of his Saints and Seruants? Surely toys and trifles: for in stead of these fine Linnens and royall Roabes that are exposed to the corrupting Moath and consuming Time, God will clothe his with the externall and internall Roabes of Grace, the righteousness of Christ, *Esay* 49. 16. *Rom.* 13. 14. they shall not haue a fading but a flourishing, not a mortall but an immortall Crowne, not of Gold but of Glory; that is, they shall not haue a Chaîne of Gold onely, *Psal.* 45. 13. but of golden Graces knit together by Saint *Peter*, *1 Pet.* 1. 4. 5. 6. &c. In stead of a Ring they shall be placed as Signets on the Lords right hand, *Ier.* 22. 24. I cannot say they shall ascend vp in a chariot (though *Elias* were so taken vp) but they shall be aduanced to choise mansions in such a Kingdome as surpasseth all the Kingdomes of the earth, as much as the Sun the Clouds, or *Salomons* Throne *Iob*s Dung-hill; *Ephes.* 2. 6. *Iohn* 14. 2. *Ren.* 3. 12. where they shall be Kings and Priests for euer, *Ren.* 1. 6. *Such honour haue all his Saints.* *Psal.* 149. 9.

If any man obiekt that he sees no such honour that Gods Saints haue: that they are

rather made here a gazing stocke to men and Angels; despised, reuiled, and euill spoken of; yea, reputed as the filth of the world, 1 *Cor.* 4. 9. 12. 13. and the off-scouring of all things.

Ans. It is true indeede : But of whom ? Of such, whose neyther prayse nor dispraise is to be respected : of profane men, children of *Belial* : of fooles and naturalists : (for so are all vngodly men tearmed, *Psal.* 14. 1. *Psal.* 53. 1. *Luk.* 12. 20. *Ier.* 4. &c.) Of such wee are reputed fooles for Christs sake, yet are wee wise in Christ; though weak, yet strong; though despised, yet honourable; 1 *Cor.* 4. 10. Honourable, though not with wicked men, yet wee shall be hereafter, when wee must sit in ioynt Commission with Christ, in Iudgement vpon them. In the meane space wee are honoured of God, and if he be with vs who can be against vs? *Rom.* 8. 31.

Gods Ser-
uants best
regarded
and reward-
ed.

Besides, if this Motiue will not fixe vpon thee, yet let the greatnesse of reward, the excellencie of the wages, the liberall allowance of Gods Seruants stirre thee vp at last to sing this best part of *Simeons* Song with heart and voyce, that thou wilt be Gods Seruant : It is a blasphemous scandall that the Iewish Atheists cast vpon God, that it is a vaine thing to serue God. and they had got no profit in keeping his Commandements, *Mal.* 3. 14. For, *sure there is a reward for the righteous: doubleless there*

directing to liue and dye well. 249

there is a God that iudgeth the earth, *Psal. 58. 10.* A reward euen in this life, euen before the Sonnes of men, *Psal. 31. 19.* Euen as *David* was annoynted long before hee was crowned, *1 Sam. 16. 13. 2 Sam. 2. 4.* So here the Lord annoynts vs with the oyle of Gladnesse in the Church militant, though wee haue not the Crowne (till Christs appearing) tryumphant, *2 Tim. 4. 8.*

Yea, euen here the Lord is a Sunne and a Shield to his Seruants, he giues grace and glory, and no good thing will hee with-hold from them that liue vprightly: *Psal. 84. 11.* For what good thing doth mans heart desire which God doth not promise and performe to his league Subiects?

1 For their Wealeth: he giues them wealthy wages; an hundred-fold, *Marke 10. 30.* Hee builds the Hebrew Mid-wiues houses, *Exod. 2.* and giues his Seruant *David* a great portions; for, he loueth the prosperitie of his Seruants.

2 For Health: the Lord will make their bed in their sicknesse *Psal. 41. 3.* Yea, the voyce of ioy and health is in the habitations of the righteous, *Psal. 110. 1.*

3 For Strength: the Lord himselfe is their strength, *Psal. 27. 8.* and they shall be strong in the power of his might. *Esay 6. 10.*

4 For Fame: their memoriall shall be blessed; *Pron. 10. 7.* yea, their righteousnesse shall shine

shine as the light, and their iudgement as the noone-day, *Psal.* 37. 6. euen as *Salomons* did to the furthest South;

5 Yea, their Enemies, that haue traduced them, shall will they nill they, acquir them, and iustifie them, euen as *Saul* twise iustified *Dauids* integritie, *1 Sam.* 18. and *Chap.* 26. and *Pilate*, *Pilates* Wife, the *Centurion*, nay, euen *Iudas* himselfe, together with the Sunne, the Earth, and the Stones, acquitted CHRIST, (who is rearmed Gods righteous Seruant in *Esa.*) and proclaimed his innocencie.

6 Nay, rather then they should want their deserued commendations, God himselfe will prayse them liuing and dead: as hee did in *Moses* funerall Sermon, *Iohn* 1.

7 Nay, iustifying them euen against the accusations of the old accuser *Sathan*, as hee did, *Iob*, *Iob* 1. Hence wee haue these Encomiums of *Dauid*, *Ezekias*, *Asa*, *Iosias*, *Moses* himselfe, with others in the old Testament, to be men after Gods owne heart; men of vp-right, perfect, and relenting hearts, and of meeke spirits.

Hence also Christ himselfe so famouseth the *Centurion*, the *Canaanitish* woman, the good Seruant, *Nathaniel*, *Mary Magdalene*, &c. Hence *Paul* so commends *Mnaſon*, *Gaius*, *Philemon*, *Appia*, &c. *Luke* in the *Acts*, *Steuens*, *Dorcus*, the noble *Barneas*, *Bernabas*, vvith others,

directing to liue and dye well. 231

others; for their Faith, their Sinceritie, Zeale, Almes deedes, Liberalitie, Hospitalitie, Loue to the Word, searching the Scriptures, Holinesse, with other Graces: so much doth God delight in the flourishing fame of his Church and Children.

For Peace: where righteousness flourisheth, there is abundance of peace. Peace keeps her Throne amongst Gods Seruants, for though they be at warre with the black Prince of Hell, and his blacke Guard the wicked, and with the World, and chiefly with their owne corruptions; yet they haue peace with God, with Christ, with the Angels, with the Church, with her Children, with their Brethren, vvith the Creatures, with their owne Soules and Consciences, such as none knowes, saue those that inioy it.

True
Peace.

For Fauour: they are in wonderfull grace with their Masters: they haue freedome of access to the throne of Grace, vpon all occasions; the golden Scepter is alwayes stretcht out vnto them: they may haue easier access to the God of heauen, and more gracious welcome, with obtayning of their Suites, and Petitions, and Prayers, then any Courtier with a temporall Prince: it being as truely verified of God towards his Seruants, (as it is recorded of *Augustus Caesar* and *Traian*, these morally good Emperours) that hee neuer sent
any

GOD
grants the
suites of
his Ser-
uants.

any discontented or empty away that was a fa-
 tor to him. Wirnesse thou *Salomon* when thou
 didst pray for Wisdome; thou *Paul*, when for
 strength against Sathans buffets; thou *Eze-
 kias* and *David*, when you called for deliue-
 rance from enemies; you *Israelues*, when you
 cryed in bondage; thou *Moses*, for preserua-
 tion at a dead lift; thou *Prodigo*, thou *Publi-
 can*, thou penitent Theefe, thou *Manasses*,
 thou mourning *Mary*, when you prayed, and
 sued with teares for mercy; thou *Anna*, thou
Isaack, thou *Zachary*, with thy Wife *Eliza-
 beth*, intreating for Children: nay, lastly, let
 the experience of all Gods Seruants for this
 five thousand yeeres, speake; and speake thou
 mine owne Soule, in thy young yet true expe-
 rience, what thou hast found and felt, and de-
 clared in the great congregation: if euer petiti-
 on were put vp from a sorrowful soule, a belee-
 uing and a touched heart, a zealous spirit, that
 receiued not a gracious answer in euery re-
 quest concerning body or soule, that concer-
 ned eyther Gods glory to giue, or his seruants
 good to receiue. For thou Lord wilt blesse
 the righteous, thou wilt shine vpon him with
 the light of thy countenance, and with fauour
 wilt crowne and compasse him as with a shield;
Psal. 6. 12.

For Mirth: the Lords Seruants shall re-
 ioyce and sing for ioy of heart, *Esa. 65. 14.*
 they

directing to liue and dye well. 253

they shall reioyce vvith ioy vnspeakeable,
1 *Pet.* 1. 8. and their ioy shall no man take from
them. *Iohn* 16. 22.

For Pleasures: though they be not sated
with the carrion of the world, like the Diuels
Crows, not taste not of this bitter Ratsbanes,
sweet-sower poyson of Sinne, which at last
stings like a Cockatrice, yet they haue pure
and perfect pleasures, such as the worlds swine
neuer tasted: they are fed with hidden Manna,
they keepe a constant Iubilie, and a perpetuall
Christmas; feasting Christ, as feasted by him,
in that communion they haue with him, in the
Word, the Sacraments. Prayer, &c. In vvhich
they are satisfied with the fatnesse of Gods
House, and drinke abundantly out of the riuers
of his pleasures, *Psal.* 36. 9.

These wages with many moe, are as the ear-
nest penny, and the Hirelings entring penny,
(with vs called the Gods penny) which God
giues as assurance and part of greater and bet-
ter payment hereafter; being but a little por-
tion and pittance of that which they shall haue
hereafter? but as the Prologue to the Come-
die, as a Beauer to a Banquet, as a Mite to a
mountaine of Gold, as the Candle light to the
Sunne. For hereafter indeede is the great re-
ward, *Mat.* 5. 12. so great, so shining, that as
it hath dazled the Eagles eyes of the dearest
of Gods Seruants, when they haue set them-
selues

The godly
haue a tast
of heauen
here.

Tom. 10.
ser. 1. lib.
Medit. c. 18
Dicere quā-
tum uolo,
non ualeo.

selues to behold it: as of *Augustine* and others:
so I can but shew it you a-farre off, as *Moses*
was shewed Canaan, a type of Heauen.

Then, for the comfort of those that haue
imployed their bodies and their soules in Gods
seruice here, & to prouoke others now to sacri-
fice their bodies to God as is most reason, as the
Apostle calls it, a reasonable seruice, *Rom. 12. 1.*
let them know these bodies shall then be like
the Angels in heauen, *Mat. 22. 30.* they shall
shine as Starres, *Dan. 12. 3.* yea, as the Sunne
in the Kingdome of the Father. *Mat. 13. 43.*
For their Soules, they shall be glorious, with-
out spot or wrinckle, *Ephes. 5. 17.* they shall
behold the face of God in righteousness, and
haue fulnesse of ioy in Gods presence, *Psal.*
16. 11. For their estate, they shall be Kings,
and raigne with God, and Priests to sing *Hu-*
luliab vnto him, *Rev. 1. 6.* (for as they haue
serued Christ on earth, so they shall serue him
in glory, *Rev. 22. 3.*) yea, and they shall be
Iudges to, to sit vpon thrones, and iudge the
twelue Tribes of Israell, *Mat. 19. 28.*

I could tell you further of their ioyes out
of the Scripture, in their eminencie, excellen-
cie, fulnesse, glorious greatnesse, and perpe-
tuitie, *Psal. 36. 8. Mat. 25. 21. Esay 21. 11.*
& *Cor. 2. 20.* how incorruptible the Crowne is,
how stedfast the Kingdome, how constant the
ioy, how euerlasting the feast, how secure the
rest,

rest, how endlesse and infinite the pleasure is which is provided for Gods seruants after their departure out of this vaile of misery. *1 Pet. 5. 4. Rev. 21. 6. 2 Thes. 3. 7. Iohn 16. 22. Heb. 12. 28. &c.* with all the accruments, and additions, and amplifications incident to this poynt: cyther in respect of the place, the highest heauens; or the company, innumerable Angels, the congregation of the first borne, God the Iudge, Christ the Redeemer, *Heb. 12. 22. &c.* but I contract my sailes, and leaue the rest to your search and meditation, and to the spirit to make application; onely desiring every soule that is as yet a slaue to his vsurping sinnes, to consider, as Hell that hee gaines, so the gaine that hee looseth, that is, Heaven: thinke of it seriously and berimes, least thou thinke of thy gaining lesse, thou getst by sinne, when thou must for euer stand to the bargaine, as the rich *Dives* did in Hell, when he saw *Lazarus* in *Abrahams* bosome, *Luke 16.* when his bad and base chouse was repented, but not redressed.

Lastly, if these blessings, here and hereafter, moue thee not, yet lend mee thy patience a while to peruse and ponder the curses, and plagues, and euils, that thou shalt auoid, by being Gods Seruant. Many a man thou knowest is exempted from many common calamities, by the countenance of some great man,

God blef-
seth the
wicked off
for his
Seruants
cause.

to whom he retaines, as from being a common Souldiour in the time of warre, and the like : so in any common plague or iudgement the Lord knowes how to deliuer his; yea, though thousands fall on their right hand.

And surely this is a wondrous priuiledge that the Saints haue : first, that as God blesteth oft the wicked for their sakes, as hee did *Laban* for *Iacobs* cause, and *Poriphar* and *Pharaoh* for *Iosephs* cause : his blessings being not onely vpon the houses and families, but vpon whole Nations, Countries and Cities, for the cause of his Seruants (euen as heathenish Emperours, amongst the Babilonians, prospered for *Daniels* cause, and so *Cyrus*, *Artaxerxes* and *Darius* for the cause of *Ezra*, *Nehemias*, and other captiue Iewes that serued the true God: and the Heathenish Romanes for the persecuted Christians causes, as Histories manifest) and as it is a further priuiledge, that God oft not onely preserues from dangers, but saues from destruction, sinfull, Sodomitish, and profane places and persons, for their cause to, as hee did those in the indangered ship for *Pauls* cause, and *Noahs* kindred for *Noahs* cause, and would haue spared Sodome for *Abrahams* and the righteous sake, if they could haue beene found : so it is a wonderfull prerogative to, that when the Lord by the prouocation of the vnrighteous, is minded to bring destruction vpon

vpon a Land or Country, hee first deliuers his Seruants; 1. eyther by death, as hee did *Iosias*, and good *Augustine*, before the sacking of Hippo by the Vandales. 2. Or by conueying them to some other place, as he did *Lot*, when Sodome was burned. 3. Or by prouiding some meanes for their escape, as the Arke for *Noah*, when the World was drowned. 4. Or by sauing them by his immediate Power and Mercy, as hee did *Moses* and the Israelites vwhen the wicked were drowned, euen *Pharaoh* and all the *Egyptians*. 5. Or when his owne Seruants are by men appointed to the sword, hee rescues them with their enemies whom he sets in their stead, as he rescued *Ester*, *Mordechai*, the *Jewes*, *Daniel*, and the three Children, when wicked *Haman* and others their accusers, in their roomes, satisfied the Gallowes, the flaming fite, the moutnes of the Lyons, &c. sauing the Corne and burning the Tares. 6. Or if his Seruants fall into the same temporall punishments with others, as *Jonathan* that was slaine with *Saul*, and good *Zwinglius* that dyed in battell, which is visuall: yet euen thereby the righteous are brought nearer heauen; and the more violent their death is, the sooner they are in ioy, vwhen the godlesse shall be throwne downe to Hell, euen as with the same Flaile is beaten chaffe to be burnt, and pure Corne to be preserued.

These ruling
sinnes
are dam-
nable
without re-
pentance.

I could draw out these Motiues *ad infinitum*, and from the Estates, and Excellencies, and Priuiledges of Gods Seruants, in these and other peculiars, in which thou hast no part nor portion, so I might if the point were not too tedious and burthenfome to thy memory, presse thee as much on the left side, from the consideration of thy fearefull estate, in the case wherein thou standest, being (as thine owne heart tels thee) the seruant to many a reigning and ruling sinne; and so consequently no seruant of God (vnlesse like the wicked Seruant, the false Steward, and traiterous *Indas*) thy deserts being a Halter and Hell. For as Christ said it of Couetousnesse, so I say from Christs ground, *Mat. 6. 24.* thou canst not serue God and *Mammon*, God and the World, God and the Diuell, God and thy Belly, God and thy Bagges, with the Vsurer; God and *Herodias*, God and *Rimmon*, God and *Baal*, Christ and Antichrist, God and Babels beaſt, God and the Pope: no more then one man can serue two Masters; no more then one Riuer, by one streame, can runne two wayes at once; no more then one man can moue vpwards and downwards at one time; no more then one woman can loue lawfully the bed of her Husband, and the bosome of a stranger; or one man his owne Wife and the body of an Harlot. For, God and Sinne are opposed *ex diametro*, and will

directing to liue and dye well. 259

will no more mixe then oyle and water; nay,
then fire and water, then Heauen and Hell.

Now then being a Seruant to sinne, thou
consequently art none of Gods Seruant: for
his seruant thou art to whom thou obeyest;
yea, if it be of sinne vnto death, *Rom. 6. 16.*
and so by an immediate dependance and rela-
tion, thou art the slaue of him, that is the
basest slaue in the world, that is, the Diuell, for
hee that commits sinne is his, 1 *Iohn 3.* vwho
was the first, and still continues the author of
sinne, of lyes, murthers, blasphemies, and the
like.

Now then see thy danger: as hee causeth
thee to lye as hee did *Ananias and Saphira,*
Acts 5. and to sweare, as hee did *Senacharib,*
and to commit Adultery, as hee did *Hered,*
with other sinnes, as hee did *Dauid* and *Peter,*
when hee sisted, tempted, and rose vp against
them. So, so long as thou liuest in sinne, hee
is entered into thee, as into *Iudas,* *Iohn 13. 27.*
and doth possesse thee; thou art in his power;
Acts 28. 18. He rules thee as the Horse-man
doth the Horse; hee hath thee as a Beare by
the snout, as a Dogge in a chaine; thou mo-
uest after his motion: oh thy fearefull subie-
ction. Thou art vnder the most deceitfull
Master, the most deluding *Laban* in the world,
who for delight that hee pretends thee, will
pay thee damnation that hee intends thee;

The case
of Sathans
captiues
opened.

as hee hath done to *Laban* himselſe, *Caine*,
Eſau, *Judas*, and all that haue ſerued him. Be-
ſides thou art vnder the moſt mallecrating
mercileſſe tyrant in the world : *Phalaris*, *Bu-*
ſiris, *Nero*, *Dioniſius*, *Pharaoh*, with all their
buls, and their burnings, and their burthens,
(of his inuention, as our Papists Powder-plot
was) were mercifull men in reſpect of him :
for he layes the heauieſt burthen in the world
vpon thee, euen that which preſt himſelfe out
of Heauen into Hell, puſht *Adam* out of Pa-
ra-diſe, and preſt Chriſt himſelfe vpon the
Croſſe; and that is Sinne. And after thou
haſt laid downe this bruiſh body of thine in
the duſt, hee hath prepared intollerable and
eternall burnings for thee in his owne Terri-
tories; whoſe fires the burthen of thy ſinnes
muſt kindle and maintaine, and the Riuer of
Gods wrath increaſe and make more violent.
Oh therefore betimes caſt off this more then
Egyptian yoke; forſake the ſeruicē of thy
old ſophiſtivating Maſter, *Sathan*; and ſerue
thy new and liuing Maſter, Chriſt Ieſus, ſo
ſhalt thou not onely auoid thoſe plagues tem-
porall and externall, which are threatned to
thoſe that diſobey God, *Exod.* 23. 33. *Dent.*
7. 4. *Dent.* 28. *Dent.* 29. 45. 46. 47. &c.
Eſay 1. *Pſal.* 7. &c. which I pray thee ponder
at leaſure : as alſo thoſe eternall hereafter.
But thou ſhalt be partaker of all thoſe bleſſings
and

and bounties which God hath reuealed and prepared for those that serue him.

I thought to haue added another vse, namely, as the matter, so to haue prescribed the manner and forme of Gods seruice, with the parts of it, vvith those seuerall carriages that those must vse for their actions, their affections, their speech and words, at home and abroad; what vse to make of all their time, with their seuerall stints and taskes in the performance of seuerall and successiue sacrifices and seruices. But I will not dull the Reader by this prolix point. I referre thee vnto some of my Brethren that haue writ well and worthily of it: as M^r. *Rogers* his Christian Directorie; M^r. *D. Hill*, in his Tract how to liue well, by way of Questions and Answeres; M^r. *Cooper* his Christian Sacrifice; which I wish not onely in the hands, but vvrit in the hearts of all that intend Gods seruice, and their owne saluation.

His desired Dismission.

In this word,

Depart.



THE fift part, according to our Texts first diuision, now comes into our examination, and that is *Simeons* Departure or Dismission, the Latine compriseth this and that which wee called the Diuine Permission, in one word, *Nunc dimittis*, vsy *απολυεις*, *Nunc est tempus ut dimittas*, &c. *ē vinculis corporis*, as *Piscator* renders it; Lord, now it is time that thou vnloose mee from the bonds of the body: from which reading, which I thinke warrantable and naturall, these Poynts arise. First that euen the Lords *Simeons*, godly men, and so consequently all men, must dye for the matter of death. Secondly, that death is onely to man a dissolution, for the nature and manner of death. Thirdly, that this life is but a short life, out of which wee are every day ready to depart, like him that is about to take his leaue of his visited friends. Fourthly, that this life is but a miserable life, in vvhich wee are bound and fettered, death being our vn-

vnloosing. Fiftly, that our naturall death is but one, and once, which is our dismission from the earth. Sixtly, that the soule is immortall, not dying vvith the body, onely departing out of the body.

For the first point: it is plaine that godly men dye; sanctified *Simeon* that spoke this is dead: it needes no confirmation but experience, as hee that will not belecue that the fire is hot, let him put his finger to it; if any beleue not that the godly dye as well as the wicked, let him looke at their Sepulchres amongst vs, as *Peter* tels the Iewes, that the Patriarke *Dauid* was dead, and his Sepulchre was amongst them.

The Reasons why the godly dye are these: Why the
first, because they are inuolued and vvrapped godly dye
in the common sincke of originall sinne, with
the rest of *Adams* posteritie, and therefore
they must participate of death, the common
punishment; from which no persons, orders,
or degrees are excepted or exempted, no not
infants themselves, *Eccles. 3. 1. Psal. 49. 10.*
Heb. 9. 27. To explaine this.

It is confessed by all Diuines, that God
which is called the God of the liuing, onely
created life, and not death; which being a pri-
uation of life, was neuer in the number of
those Ideas and formes which were from all
eternitie in the minde of the Creator, but was

brought in by sinne, for which it is now imposed penarilie vpon all flesh, *Rom. 5. 12. so Ch. 6. 23. 1 Cor. 15. 21.* From whence it is consequent, that if man had not sinned, man had not dyed. I say not man could not haue dyed; for his body being compounded of the four Elements, and so of foure contrary qualities, heate, cold, moysture and drynesse, in themselves repugnant, was naturally mortall; yet hee should not haue dyed, if hee had not sinned: but should haue bene preserued and vpheld by a speciall, singular; and supernaturall grace. Which grace of originall Iustice being lost by originall sinne, man also lost the priuiledge of immortalitie, and became mortall.

Simile.

Euen as (to vse the Schoole-mens Similies) a Ship vpon the Sea, her saile hoist, the winde blowing, & the waues working, must needs naturally follow the motion and working of the Sea: but if this Ship be tyed to an Anchor, by some strong Cable, shee is held, fast and fixt, without any far fluctuation: but if this Cable be cut, shee goes whither the windes and the waues drive her. Or as a mans hand is subiect to be wounded by sword, dagger, or dart, but if he haue on a good Gantlet the hand is safe; which Gantlet being pluckt off or broken, the hand is exposed to danger: So, Man being naturally mortall, yet being armed with originall

ginall righteousnesse against the stroke of death, being tyed and chained with the golden chaine of speciall grace, should nor haue mooued in the naturall course of death: but as soone as euer man by the instinct of Sathan, tyed himselte with the cords of sinne, God tooke away that other chaine of Grace, disarmed him of munition and armour, and exposed him to be carryed through the swift torrent of this present life, by the violence of the contrary qualities of the Elements, euen into the dead Sea, or Sea of Death.

*More must
be said.*

Secondly, because of the reliques and remainders of their originall sinnes and corruption, which are still resident and fixed in them, (howsoeuer pardoned by Christ) the godly must dye, that so these remnants may be quite taken away and abolished, and the root of old *Adam* absolutely stocked vp.

Thirdly, flesh and bloud (of which they partly consist) cannot inherit the Kingdome of God, but must first be changed. *1 Cor. 15, vers. 50.*

Fourthly, that as by other crosses and afflictions, so by dying they may in some sort be made conformable to their head Christ, in his death and sufferings, *Rom. 8. 29.*

Sixtly, that the godly might haue experience of Gods power, in the resuscitation and raising vp of their dead bodies.

Seauenthly,

Seauenthly, that the godly may haue sweet and comfortable experience of the difference betwixt this mortall life and that immortall glory in the life to come, which will be so much more ioyous, as they shall taste their prepared ioyes through the iawes of death, as *Sampson* did his Honie in the Lyons belly: for as it is a misery to haue beene happy, so it sets a better edge and relish on any mercy, when it comes by an exemption from a former experienced misery: euen as deliuerance was more gratefull to the Israelites after their *Aegyptian* yoke, and as hony is more sweet to him that hath beene dycted with Aloes; so ioy in glory shall be more ioyous extracted out of the paines of life, and pangs of death vnto the godly.

*Adiserum
est fuisse
felicem.*

Vie of
Consola-
tion.

Hence let the Saints sing, clap their hands and reioyce; let the ioyfull shout of a King be amongst them, in the sweet contemplation of the vnlimited mercies of God, towards them; that whereas in *Adam* as they were branches of his stocke, and so fruitfull in vnrighteousnesse, in his sinne, so indammaged and indangered, by their originall corruptions, besides their actuall transgressions; that God might in iustice haue punished them both with the first and second death, according to that menace in Paradise, to our Protaplasts: *In that day which you eat of the forbidden fruit, you shall dye*

dye the death, (as *Augustine* interprets it) in that day which you forsake me by rebellion, I will forsake you by my iust iudgements execution: yet it hath pleased God so farre to mitigate both the guilt and the punishment of both, that in and by *Christ* they being redeemed from that second, that eternall, sempiternall death of the soule; the temporall death which is onely a change of a worse life for one infinitely better, is so farre inflicted, or rather imposed as makes for Gods glory, and their owne greater good.

Secondly, let this withall terrifie the wicked which are out of *CHRIST*, and as yet haue no more part in him then the Diuell and *Lucifer* (by reason of their witting and willing sins, by which voluntarily and frequently they crucifie him againe to themselves) that if the godly must haue their teeth set on edge in dying the first death of the body, for these sweet fruits which proued sower Grapes, that *Adam* and *Eue* tasted in the Garden, by reason of these remainders and reliques of corruption that are in them: how much more shall they, as they are threatned, as God hath decreed and denounced, drinke the dregs of Gods wrath, euen to the bottome, not onely in tasting the first death but the second; not onely that which is the separation of the soule from the body, but which separates both body and soule

Aug lib. 3.
de ciu. Del.
*Qua die me
deserueritis
per inobedi-
entiam, ego
vos deseram
per iusti-
tiam, &c.*

2. Vse of
Communi-
cation.

Phil. 3. 17.

Cum concu-
tior Cedron
Paradis,
quid faciet
Virga De-
sati?

soule eternally from God, as they are corrupt
and fruitlesse trees, twise dead : so if the godly
which are trees of righteousness, planted by
the riuers of Grace, be pluckt vp, that they
may be transplanted in glory, much more
shall they by stockt vp by the Axe of death,
cut downe in wrath, like the barren Fig-tree,
and throwne into Hell fire : yea, as they are
called dead coales, *Psal.* 17. and God a con-
suming fire, *Deut.* 9. *Hebrewes* the last, &c.
so they are as sure to burne (vnlesse quenched
by repentance) as they are fit to burne.

Neither doth the Lord take such avay
ordinarily, by a naturall and peaceable death,
as hee did *Simeon* here : but oft-times in the
whirlewinde of his wrath, by some vnnaturall,
and violent, and sodaine death, as the fruit of
their prouoking sinnes. 1. Sometimes for their
abuse of his worship, as hee did *Nadab* and
Abihu : so *Iudas* that came from the Com-
munion and hanged himselfe : as also the *Cor-
inthians* who dyed for their vnworthy recei-
uing the Sacrament. 2. Sometimes for rebel-
lion against Magistrates, as *Corah*, *Dathan*, and
Abiram. *Numb.* 16. 3. Sometimes for abusing
the Seruants, Prophets, and Ministers of God,
as the two and fortie Children whom the two
free Beeres slew : the two Captaines with their
fifties, that came to lay hands on *Elias*. 4. So for
murthering the Saints, as *Achab* and *Iezabel*.

So

directing to liue and dye well. 269

So the tenne persecutors, infamously famous for the abundance of Christian blood which they shed, came all to fearefull ends, according to the curse threatned, *Psal. 56. Psal. 139. & Math. 26.* that *Bloudy men shall not liue out halfe their dayes*: and, *They that smite with the Sword, shall perish by the Sword.* 5. For gurmundizing, gluttonic, and drunkennesse, as *Iobs Children, Iob 2. Baltazar, Dan. 5.* and the Israelites flaine whilst the Quailes were in their mouthes, *Numb. 11.* 6. For couetousnesse, as *Ananias and Saphira, Acts 5.* 7. For Lust and Luxury, as *Cosbea and Zimri*, and the vncleane Israelites, *Numb. 25.* 8. For Tyrannie and oppression, as *Pharaoh* and his Hoast, *Exod. 14.* 9. For Pride against God, as *Herod, Acts 12.* 10. For the effect of pride and malice, Blasphemie against heaven, as *Semacharib* and this pestilent Parasite *Rab-sekah, 2 Kings 19.* as also for other sinnes.

But now wee are to hoist vp sailes into a Sea of matter, which flowes eyther necessarily from the Text, or by consequence of this last proued point, and by argument from the greater to the lesser, from the better to the worse; that if *Simon* and the Saints must dye, then vn sanctified sinners: and so from the specials, and by inductions from all particulars the generall may be concluded, that all must dye. So much the Text giues vs leaue

to

Doctrine:
All must
dye.

to touch; for if we be here, as *Tully* intimates, *Tanquam in dinerferio*; as guests lodged in an Inne: or as those that come to a Mart, a Market, or a Faire; or as those that come to visite their friends, not to inhabite long here, but to depart, as *Simeon* here imports. Then *hec commune malum*, this departure is the designed lot to all the worlds passengers: Wee here giue no reasons of the point, omitting or pretermittting them, till we come to distill some comforts against death: onely for explanation or further satisfaction. Ponder the premises, that since the godly which haue no sinne, I meane (with *David* and the *Augustine* Confession out of *Augustine*) no imputed sinne, must die; since children that haue no actuell sinne doe dye, because the staine of the roote is propagated to the branches, as *Augustine*, *Anselme* and *Ambrose* haue in moe phrases explained, if *Adams* himselfe did dye, not so much as hee was a created man but as hee was a corrupted sinner. Then sure as life was the fruit of his obedience, if he had stood; à *Deo donante*, from Gods free giuing; so death is inflicted vpon his fall, à *Deo vindicante*, from God punishing.

Psal. 32. 1.

2.

*Non vt non
sit, sed vt
non impu-
tetur.*

De prxd.

c. 2. & lib.

conc. For-

tunatum.

cap. 2.

In Lucam.

*Moriendum
est omnibus.*

Tullie

Tuf. 9.

lib. 1.

And as now it is Gods Statute-Law enacted, that all *Adams* Sonnes partaking of *Adams* sinnes must die, so it must be executed: nay, wee see it is executed, Philosophers, and Poets, and

and the learned Heathens, who themselves, since their workes and writings haue felt the smart of deaths stroke, haue acknowledged it, Christians haue confessed it. Experience hath ratified it in the consumption and consummation of all ages, all sects, all sorts, persons and professions, that all must dye: *omnia peribunt, &c.* I, thou, hee, they, and euery man besides, that are, were, shall be, this way slides. Wee haue Gods *statutum est* for it, that as in Heauen all liue, and none must or can dye; in Hell all dye an eternall death, and none must or can liue: so in earth all must dye, and none can for euer liue. This is an ineuitable yoke, imposed on all flesh, *Nam rigidum ius est, &c.* the Law is strict, vnalterable; to striue against the streame vnauaileable:

*Lanificas nulli tres exorare Puellas,
Contigit, &c.*

*The vnpartiall Fates, to whom we all are vnder,
With rule imperiall cut lifes thread asunder.*

Many meanes haue Galenists and Physitians vsed for the preseruatiō of life: many Workes and elaborate Bookes are extant, of the conseruation of health; but neuer none writ, or disputed of the exemption from death, because it were in vaine. If any Physitian could administer such a simple that vould perpetually

usually prolong life: if any Lawyer could plead the case with Death, not to enter violently vpon their bodie (which is his tenant-right) and preuaile. If any Diuine did preach that sinners should not dye, and performe it: the first should haue moe Patients; the second, more Clyents; the third, moe Auditors, then euer had any of their fellowes in their functions: But to teach, or plead, or practise this point, which the Diuell guld our first Parents with in Paradise, *You shall not die*, were to be a Lyar like him, it were to build Castles in the Ayre, to sow the winde, and reape the whirlewinde: for, *Omnes vna manus nox*, &c.

Hom. lib. 3.
od. 3. sic
od. 12. od.
38. &c.

*Deaths tract wee all must tread: our lifes
faire light
Must be obscur'd, and set in Deaths darke
night.*

How many glorious Lights in the vworld, Kings, Kefars, Emperours, Popes, Potentates, Dukes, Earles, Lords, Barons, &c. Learned, wise, prudent, potent, &c. haue already perished, and vanished, like Comets and blazing Starres, leauing no more tract behinde them, then a Serpent that goes ouer a stone? of whom wee retaine nothing but the Images corporeall of their bodies, or mentall of their mindes; by the help of some Painters, or their owne or others pens, that haue onely shewed

directing to liue and dye well. 273

to posteritie, that such men there once were, but now are nor. What haue wee sauing the Images of moe then an hundred famous Emperours of the East and West, Christian and Heathen?

Amongst the rest, vvhère are the seauen *Henries*, the sixe *Constantines*, the fīue *Otsoes*, the fīue *Charleses*, the fīue *Lodomicques*, the foure *Leo's*, the three *Theodosij*, the three *Fredericques*, the three *Tiburinsses*, the two *Clandij*, the two *Alberts*, the two *Anastasijs*, the two *Martians*, the two *Rodulphs*, the two famous *Cæsars* for warre and peace, *Iulius* and *Augustus*, with the rest? Is not the lampe of their life extinct? Those whose voyces commanded the Nations, are they now able to speake? (as it was said of *Alexander*) those that vvere able once to deliuer others from death, could they free themselves?

Besides, where are now more then two hundred of Romaine Bishops, and triple Mitred Popes: some of whose roaring Bulls made once all Christendome quake and shake? Where are now the twelue *Gregories*, the nine *Bonifaces*, eight nocently *Innocents*, the seauen *Clements*, the sixe *Alexanders*, sixe *Vrbans*, sixe *Adrians*, twelue *Benidicts*, the fīue *Celestines*, the fīue *Nicholasses*, the foure *Sixtusses*, the foure *Sergij*, the foure *Anastasijs*, the foure *Felixes*, the foure *Engenij*, the three *Siluesters*;

T

the

* As *Alexander* 6.
John 11.
Joh. 22. &c.

the three *Victors*, the three *Lucy*, the three *Julij*, with the rest? Doe they not all know now that which * some of them Atheistically in words, in writings, and in life, haue denyed? that their bodies were mortall, their soules immortall? that there is a Heauen for the godly a Hell for the vicked; but no Purgatory passage to eyther the one place or other, for eyther sort?

The deaths
of the
worlds
Worthies
of al kinds
epitomi-
zed.

Besides, where shall wee seeke but amongst the dead, for all the *Romane Casars*, the *Egyptian Ptolomies*, the *Latine Murrhanes*, the *Albane Siluius*, the *Syrian Antiochusses*, the *Arabian Arabarcques*, the *Argiue Abantiades*, the *Persian Achamsmenes*, the *Theban Labdacides*, the *Lybian Lybiarcques*: and all the rest of those renowned Kings which had such diuers denominations from their worthy Predecessors, and from those Countreies ouer which they ruled?

Nay, to come nearer home: where are all our *English Kings*, that haue awfully swayd the *Brittaine Scepter* since the Conquest? Where are the two Conquering couragious *Williams*, our three *Richards*, our sixe *Edwards*, our eight *Henries*? Hath not Death made a Conquest of them? Haue we any remnants of them sauing their *Westminster Monuments*, their *Ensignes*, their *Versues*? Could their *Scepters*, *Crownes*, *Coulours*, *Honours*, *Miters*,
Power,

Power, or pompe of these Potentates, resist Deaths all-subduing, all-subiecting rod, which brings vnder moe, then *Mercurius* charming wand in the Poet? No verily.

Non ducis imperium, non regia Mitra, corona Pontificis summi, &c.

Both conquering Dukes, and Princely Crownes,
The mitred Popes, prond Cardinals,
Imperiall Scepters, Prelates Gownes
Death vassalizeth and inthralls.

So, if wee should continue in this Quere,
and demand what is become of all those worthy Generals, *Ioshuah*, *Gideon*, &c. *Achilles*, *Hector*, *Ajax*, *Melciades*, the *Gracchies*, *Camilles*, *Fabians*, *Assarubal*, *Hannibal*, &c. Of those tryumphing Conquerours, *Cyrus*, *Alexander*, *Scylla*, *Marinus*, *Cassius*, *Scipio*, *Metellius*, *Valerius*, *Pompey*, *Casars*, *Antonie*, *Octavian*, *Claudian*, *Aurelius*? Death hath carryed them in tryumph, as they others. *Abstulus*, &c. For, Hor. lib. 2.
cap. 16. speedy Death stopt stout *Achilles* breath.

So, where are those huge and vast Gyants, the Sonnes of *Anack*, the *Nimrods* of the world, *Tiphens*, *Anteus*, *Enceladus*, *Tiutus*, *Polypheme*, *Atlas*, *Hercules*, *Cacus*, *Orestes*, &c. as terrible in their times, as *Goliath* was to the *Israelites*? Now it is a wonder (no terrour) to see their ashes and their bones: now fearefull

Hares leape ouer dead Lyons (as the Grecians
scot at dead *Helior*.)

So, if wee should reflexe vpon these learned Lights and Lampes, in Diuinitie or Humane Learning; the Fathers of the Greeke and Latine Church: graue *Tertullian*, learned *Origen*, wittie *Bernard*, eloquent *Chrysostome*, zealous *Augustine*, iudicious *Jerome*, and the rest. Or vpon these wise Heathens, deepe Philosophers, *Aristippus*, *Empedocles*, *Democles*, *Zenocrates*, *Anaxagoras*, *Pisbagoras*, *Diogenes*, *Socrates*, *Plato*, *Aristotle*, the seauen Grecian Sages, &c. Or vpon these famous Orators, *Pericles*, *Isocrates*, *Alcibiades*, *Gorgias*, *Pollis*, *Lucius*, *Crassus*, *Zenophon*, *Hortensius*, *Demosthenes*, *Cato*, *Cicero*, *Quintilian*. Or vpon these Laureate Poets, *Eschilus*, *Pindar*, *Euripides*, *Aristarchus*, *Hesiod*, *Menander*, *Symonides*, *Sophocles*, *Anacreon*, *Eunius*, *Statius*, *Persius*, *Claudian*, *Varro*, *Plautus*, *Lucan*, *Homer*, *Terence*, *Onid*, *Virgil*, &c. Or vpon these famous Legifers, and Law-giuers, *Mercure* amongst the Egyptians, *Licurgus* amongst the Lacedemonians, *Solon* amongst the Athenians, *Numa* amongst the Romanes; as also vpon *Androdamus*, *Philolaus*, *Bocchorus*, *Carneades*, &c. Or vpon these profound and famous Lawyers, *Vlpian*, *Iason*, *Drius*, *Bartolus*, *Baldus*, *Iustinian*, *Decius*. Or vpon these expert Physitians, *Hermogenes*,
Disippus,

Disippus, Celsus, Nicomachus, Esculapius, Hippocrates, Auicenna, Galen, &c. Skilfull Astronomers, Astrologers, and deepe Mathematicians, *Thales, Manethos, Prometheus, Eudossius, Protagoras, Berosus, Archies, Zoroaster, Ptolomie, Anaximander, &c.* Or subtile Geometricians, *Polemon, Pausanias, Marinus, Theodorus, Diacarchus, Nicephorus, Euclides.* Or these accurate, and faithfull Historiographers, *Thucydides, Iosephus, Herodotus, Diodorus, Egesippus, Isodore, Eutropius, Liue, Salust, Plutarch, Appian, Plinius, Suetanius, I'ossidinius, Orosius, Eusebius, Tacitus, Iustus, &c.* Or these exquisite Musicians, *Zenophocles, Himenaeus, Amphion, Chiron, Arion, Linus, Philades, Orpheus, &c.* Or these famous Painters and Caruers, *Timantes, Aristarchus, Timagoras, Pirasius, Zeuxis, Apelles, Phidias,* our English *Michael and Raphael,* with infinite more, of worthy spirits, eyther inuenters, or perfecters of Arts and Sciences, whether Liberall or Mechanicall; such as haue beene Eupaters, well-willers and Benefactors to humane Societies, which Antiquitie hath dignified, liuing as more then men, accounting them as Heroes and Semidians, and Deified as Gods; are they not all dead like men? Haue they not gone the way of all flesh, as *Dauid* saith of himselfe? *2 King. 2.* Yea, though some of them were Metaphoricall and terrestiall Gods, (as *Dauid*

prophesieth of all Princes) they are dead like men: their honour is laid in the dust: an Epitaph writ vpon a marble stone, a Monument, or Statue erected to them, or for them, an Enchomasticke Verse in the numerickall lines of some Poet, or a narration vvhhat they haue beene, or what they haue done, good or euill, in the workes of some Historian, is all which is left of them (even as a linnen shirt was that remained of that victorious *Saladin*:) yea, these whom wee haue deservedly called worthy spirits, as *Alexander*, *Tamberlaine*, *Iulius Caesar*, Prince *Arthur*, in former times: as also the rest of those nine Worthies amongst the Heathens, and those other nine amongst Christians in former times: as also that Noble *Sidney*, that ingenious *Picus Mirandula*, that subtrill *Scaliger* in our times, haue now their earthly tabernacles, (the lodges and organs of such purified spirits, and heavenly inspired soules) dissolued; their bodies descending as their better part ascending: and so it shall be with vs, and with all of vs.

Ouid ad
Luniam,

*Tendimus huc omnes metam properamus ad
vnam, &c.*

*Th' Earth is our common Haven thither
saile we,
Deaths bonds to breake, alas, how small pre-
uaile we.*

That

A true de-
cant of
death.

That which was said to *Adam*, is said to eu-
ery one of vs, *Dust thou art, and to dust thou shalt*
returne, Gen. 3. 19. *Michael Glycas* amplifies
it thus, as hee is alledged by *Bramamillerus*
the Germane; *Puluis es, ex puluere es, &c.* Dust
thou art, of dust thou art, and into dust thou
shalt returne. As if one should say of the con-
gealed Ice, *Aqua es, ex aqua es, & in aquam re-*
disibit, water thou art, of water thou art, and in-
to water thou shalt be resolued: (for the Ice
is an excellent embleme of our bodies, which
are more brittle then Ice.) Neyther is it any
otherwayes vvith our terrestriall bodies, in
some proportion, then with the celestiaall. For
as all the Starres, how euer glistering and glo-
rious, arising in the East, moue to the West,
some in a faster, some in a slower motion: so
wee moue to our earth, as naturally downe-
ward as stones and those heauy things: for,
Omne graue deorsum; the earth is our proper
center, to which wee moue and decline, some
sooner, some later.

And as the Planets *Saturne, Iupiter, Mars,*
Mercury, Sol, Venus, Luna, moue in their pro-
per motions, some quickly within a short
space, some slowly circkling the Heauens: as
the Moone within a Moneth, the Sunne in
twelue Moneths, &c. which their courses be-
ing finished, they returne againe to the place
from whence they had their first beginning of

motion: so wee being fixt in our places and stations in this life, in our speciall callings, when wee haue finished our course and done our taske, wee moue directly into that place from whence we came, euen into the bowels of the earth, some in a quicker, some in a slower motion: some in their youth, some in their age, but all of vs now or then.

Serius aut citius, metam properamus ad vnam.

*Wee all doe tend one way: and soone or late
We clasp our earth in lifes expired date.*

With *Brutus*, wee kisse our mother; vvee goe to lodge in this common Inne: our generall mother, the earth, receiues vs into her bowels againe, as the Fish *Scylopendra* swallowes her little frye, and some Bird her yong ones, in some common danger, vvhich they safely cast forth againe, as the Whale did *Iomas*: vwith the little Silke-worme vwhen our vveb is spunne vvee dye, vvhich death vvee can no more auoid then the tall Cedar, or greene Popler can auoid the Axe of the husbandman; or the sayling ship the blustering vvinde, or cloud threatning waues: for of all things in the world it is most certaine we shall dye, all other things are exposed as much vnto vncertaintie as to vanitie. A man knowes not how prosperous his iourney shall be by
Sea

directing to liue and dye well. 281

Sea or by Land : if hee make a bargaine it is casuall and vncertaine whether it will be thriving and sauing or no.

If a man marry a wife it is vncertaine whether hee catch a Fish or a Frog, a Shrew or a Sheepe; a *Rebeccha*, or a *Zanippe*. If a man beget a childe, it is vncertaine whether hee proue a wise man or a foole; rich or poore, and so in all other humane things in this life there is casualitie and incertainetie, onely that we shall end this life and dye, we are most certaine. Euerything in the world preacheth and proclaimeth this vnto vs. The Sunne that riseth and setteth daily ouer our heads, tels vs our lifes Sunne shall set: the cloaths vpon our backes, that weare and waste, are memorials to vs of the wearing and walling of our bodies: the graues vnder our feete tell vs, that others must tread vpon vs as wee tread vpon others: the dust that blowes in our eyes tels vs, that we are but dust; yea, the bodies of Beasts, Birds, and Fishes, that we eat for meates, in our dishes, tels vs, that our bodies shall be meate for Wormes: *Intentant omnia mortem*; All tell vs, death is as certaine, as the houre is vncertaine.

The naturall causes of death (besides these causes that Diuinitie giues) proue our death.

First, the Elements struing and wrastring within our bodies in their discord, setting out
of

Naturall
causes of
death.

of rime the Harpe of our Health, tels vs, that some malignant humour predominating, will ere long breake a-sunder the strings of life.

Secondly, this *Messalina*, this vnchaste and vnvariable woman, called *Materia prima*, the first matter, alwayes burning with lustfull appetites, and desires of new formes, still plots the corruption of her old subiect.

Thirdly the radicall humour consumes after it be come to his height of augmentation, like the Sea that recoyles and ebbes when shee is at full: which moysture though it be restored againe by dyet or Physicke for the quantitie, yet it is not so pure as the spent for qualitie, saith *Fernellius*.

Fourthly, the bloud, as it growes old, be- ginner by little and little to condensate and waxe thicke, and so corrupts.

Fiftly, the Spirits waste by vse and labour, (which vveares euen Iron and hardest met- als) the body and the minde by corporeall and mentall exercises, like two vnthrifric Heyres, spending them faster then the father and fosterer of them the Heart, can digest and gather them: all these say dye wee must; nay, that dye all must: Rich *Dives* as well as poore *Lazarus*, *Salomon* as well as *Naball*, the vwise as well as the foole, fayre *Absolon* as well as foule *Thirsis*, Musically *Nero* as well as harsh *Menius*, tall *Saul* as well as little *Zachens*,
godly

godly *Jonathan* as well as his vngodly Father; high and low, rich and poore, one with another, participate of the common condition of humane nature, once to dye. Yea, the Princes of the earth cannot with-draw their neckes from this yoke; euen those that are Gods on earth shall dye like men; though mighty Potentates, like *Nabuchadnezzars* Image, be high and tall in birth and bloud; though their heads be of Gold, in wearing golden Crownes; though their breasts and armes of siluer; though they were as rich as *Cressus* or *Crassus*, and had siluer, with *Salomon*, like the Seas sand; though their bellies were of brasse, made as it were a caldron, wherein the stomackes heat boyles so many meates which the mouth as Caterer provides, and the pallate as Sewer tastes; though their thighes be of Iron, in respect of potencie and power, yet their feete that props all this are of clay, their end is earth; the stone from the mountaine, the corner stone crusheth them, sends some meanes or others of their mortalitie: which crushing cannot be preuented; there is no writ of priuiledge to exempt any from it, no persons, no place, no perswasions can procure an immunitie from not dying. Death is as inflexible as vnresistable: inflexible, for eloquence which charmed *Argus*, will not charme Death. *Tullies* tongue could not saue *Tullies* life, vwhen

Antonie

Antonie sends for head and tongue and all;
 (no more then *Iohns* zeale could stop *Hercu-*
dius malice to saue his head;) *Achutophels* po-
 licie, *Aesops* wit, *Mithridates* his being a good
 Linguist, *Aristotles* Philosophie, *Philo-Indaus*
 his learning, *Demosthenes* Oratorie, *Arions*
 Harpe could not moue inexorable Death for
 an houres sparing, when their glasse was run.
 Nay, beautie vvhich is the best perswader
 (though a dumbe and silent Orator) can
 finde no more fauour with Death then *Lais*
 did with cold *Anaxagoras*. For sure, *Rebecca*,
Bathsbeba, *Ester*, *Helena*, *Irene*, *Abolon*, *Ioseph*,
 with others moe, men and women, were good-
 ly Creatures, yet if a man could now see their
 Sepulchers, hee should see (that like that faire
 Ladie, which was found lying besides Prince
Arthur in *Glastenburie*, vvhom *Mr. Speede*
 mentions) all beautie is but dust : and as in-
 exorable, so vnresistable : Noblenesse and
 Royaltie are vnable to encounter it; *Alexan-*
der, *Iulius Cesar*; and most victorious Princes,
 haue vailed their Bonnets, and done homage
 to it; yea, it hath preyed vpon *Agamemnon*, and
Nabuchadnezzar, as a Theefe and Pirate vpon
 rich prizes. Old age is venerable, youth is
 lusty, but death reuerenceth not the gray
 hayres of the one; for though *Adam*, *Enoch*,
Sem, *Methusalem*, *Malaleel*, *Iaired*, *Noah*, *He-*
ber, and others, in the primitiue times; as also
Arganton,

Arganton, Nestor, Valerius, Corninus, Epimine-
des, Metellus, Terentia, Clodia, Hipocrates, Sy-
bil, and infinite others amongst Christians
and Heathens, liued so long, that the Hi-
storians write, and Poets sing, that, *Tercen-*
tum Messes, &c. That they liued their one, two
and three hundreds, yet though their lifes day
were very long, at last came Euening Song.

Neyther respecteth it the greene lockes of
the young, but like an Eagle and Vultur sea-
zeth on the flesh of Infants; as in the murther
of Bethlems Infants, and in the death of ma-
ny Children younger then *Dauid's* Childe, that
dyed. Experience saith, that *Prima que, &c.*
The houre that gaue them breath, did end
that houre in death, as *Seneca* saith of others:
Yea, *Missa &c.* Both young and old, Deaths
cruell armes in fold. *Et fugacem, &c.* The man
can neyther flie him, nor the youth passe by
him.

Hazael was as swift as a Roe, and *Atlanta*
was too swift for a woman, yet Death ouer-
tooke them. *Goliab* was a great fellow, but
Death was greater. *Sampson* was strong, but
Death was stronger; it killed him that killed a
thousand with the iaw-bone of an Asse; it cut
downe him that pluckt vp trees by the rootes:
That *Enceladus* that great darter, could not
shunne his darts, neyther can any: for it is like
that *Ramone* which *Daniel* saw in his Vision,
that

Silius lib. 3
de Argant.
Ouid. lib.
14 de Syb.
Propertius
lib. 2. de
Nestore.
Sic Iuuen.
Sat. 10.

Seneca in
Her. fur.
Hor. carm.
lib. 1. od. 28
Hor. carm.
lib. 3. od. 13

Judg. 15.

Enceladus
Iaculator
audax.
Hor. lib. 3.
od. 4.
Dan. 8.

286 *Simieons dying Song,*

that shakes his hornes against the East and the West, the North and the South, and the beasts are not able to resist him. It is like a Haruester that with his Sickle cuts downe all, Corne and Tares, good and bad.

Mors refecat, mors omne necat, nullumq; veretur.

*What ere it meetes with, up it sheares,
For none it fauours, none it feares.*

*Mors à
mordendo.
Pel à morfu
vetiti pomi.*

*Iumenal.
Sat. 10.*

*Ad vestigia
torrent, om-
nia te ad-
uersum,
spectantia
nulla re-
versum.
Prov. 7.*

It is a mad Dog that bites all, as it hath his name (like the Vsurer) of biting, so *Mors mordet omnes, &c.* It bites all, yea, euen the biting Vsurers, and grindes those that grinde the faces of the poore. It is a fire vn-satiable, burning the greene Iuie and the cragged Oake; young and old. It is a Tyrant ouer Tyrants, bringing them to their graues, *cum cede & vulnere*, (as it did *Nero* and *Domitian*) with bloody heads. It is like the Sea, terrible, not to be dramd, not to be turned out of his channell; carrying all away with it, by as many wayes as there be wayes to the Sea: all waters runne to the Sea, and all men tend to their earth. It is like the Lyon in the Fable, to whose denne many Beasts went, but none returned. It accepts as many as comes, like the Harlot in the *Proverbs*, but none returns, since (like those Oxe-like beastly) fooles that goe in to a whore) they goe into the chamber

chamber of death : like a couetous Niggard,
it receiues all, but parts with none. Spaires
none *nec moribus nec atati* : Nay, saith a Pa-
pist, *nec Marii vita, nec vita*; neyther the Vir-
gin *Mary* (which they say is the Mother of
life) nor CHRIST the life it selfe : then
much lesse will it spare vs : for, *Palidamors
egno pulsas pedes*; &c.

*With equall foote it knockes the gate
Both of the rich and poore estate.*

And that so indifferently, that as one saith, if
hee should make choyle of a Iudge in the
whole world, he would chuse Death : it is not
corrupted like a corrupt Officer, but is as vn-
partiall as imperiall. Thus much for the ne-
cessitie of dying.

Now it is time by Vse and Application to Vse.
bring home, vvhath hath beene said, vnto the
heart of every Reader.

First therefore, from the necessitie of death,
let it teach vs not too much to be in loue with
life, or with any thing in this life. What a folly
is it for a man to set his heart vpon a strange
woman, in a strange Country, whose face it is
likely hee shall neuer see more ? If *Sampson*
had knowne how soone he should haue beene
taken from his *Dalilah*, hee would neuer haue
so doated on her : if *Sichem* had knowne how
speedily his lusting loue to *Dinah* would haue
occasioned

occasioned his destruction, hee would rather have loathed her before his folly with her (as *Ammen* did *Thamar* after) then haue loued her. If wee did but ponder how soone vvee are to leaue these perishing pleasures, and profits, which will be our ruine, and irreuocable destruction, wee would cast them from vs, as a menstruous cloath, wee would hate them as wee doe a Toade, detest them as wee doe the Diuell, and flye from them as *Moses* from his rod when it turned into a Serpent. Oh the thought of death may moderate euen lawfull affections, and curbe them in their idolatrous exorbitancie, from being immeasurable, least by a violencie of desires they be carryed away after any outward thing that wee doe inioy, and may cause vs (as it did the holy Patriarks; Prophets, Apostles, primitiue Christians, ancient and moderne Martyres,) to leaue father and mother, wife and childe, house and land; portion and pence, for Christs cause voluntarily, as *Moses* did the pleasures of *Pharaohs* Court, since (as *Horace* hath it) *Linquenda tellus, &c.* Wee must leaue them, will we nill wee. Necessarily, and sure, if vvee ought to leaue in affection the good things that vvee liue by, much more vvee ought to leaue both in Affection and Action, the sinnes that vvee perish by, ere vvee leaue the vworld; least wee dye as vicked men haue dyed

dyled before vs, as wretchedly as vickedly.

Secondly, since wee must all dye, and that as wee haue heard, because vvee haue sinned; then if wee loue life, (as all doe naturally) let vs hate sinne that deprives vs of life. A man that loues his Wife dearely, cannot loue him that would make a breach betwixt them, or deuorce him from her: hee that loues his life, he thinks, should not loue the intenuie murderer, that plots and contriues his death. This disturber, this destroyer, is Sinne: It is a right *Faux*, a plotter of thy perdition, a right *Cate-line*, a conspirator of thy calamitie: it watcheth opportunities, as the Foxe doth the Hare, as the Lyon doth the Dogge, as *Iael* did *Seſera*, as *Iudith* did *Holofernes*, and as *Delilah* did *Sampson*, when to deceiue thee, when to destroy thee: yea, euen when it fawnes vpon thee, and flatters thee, and playes with thee, then (like the Cats play with the Mouse) it purposeth to prey vpon thee. Thus it fawned and flattered vpon *Adam* and *Eue*, and offered them (as Witches and poysoners offer Children) an Apple to play withall, but by this Apple it killed them, so hath it done all mankinde besides, and wilt thou fauour it?

Zealous was his spirit that once expostulated with one, as I now with thee, *Peccatum omnes maiores tuos occidit, & tu facis?* Sin (saith one) hath slaine all thy Predecessors, and An-

2. Vſe of
Instru-
ction.

Those that
loue life
must hate
sinne, the
cause of
death.

cestors, and wilt thou make much of it? Wouldst thou desire to looke vpon, and gloriously to sheathe that Sword or Knife that killed thy good Father, thy kinde Mother, thy speciall Friend, thine onely Childe? This Sinne hath done, or will doe, Couldst thou finde in thy heart to bid those Varlets welcome that did kill the Kings of France? Now canst thou finde in thy heart to entertaine and retaine that sin in thy soule, which hath killed all the Kings in Christendome? then perish thou by it with the rest: if thou wilt not be warmed be harmed. But sure to loue that sinne that not onely hath killed thy Progenitors, but that labours to imbrew his hands in thy bloud, to, that sweetens his temptations to poyson thee, that spreads his ginnes daily to trap thee, that bends his bow still ready to strike thee, that lyes in ambush still to surprize thee, and yet to trust it, and follow the lusts and commands of it, to obey it, is great folly: but to make it thy bosome-friend, to lodge it in thine owne bed, to set it at Table with thee (as *David* did his treacherous Companion) to carry it about with thee, to suffer it to haue free access every day to the Castle and best Chamber of thine heart, through the dores of thy cares, and the vindowes of thy eyes, and the entrance of thy mouth, to acquaint it vwith all thy secrets, I say it is extreme madnesse. For the pleasing

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ling of sinne, thou dost preiudice thine owne life, temporall, spirituall, and eternall, and displeasest G o d, and wilt prouoke him to cut thee off; for vvhereas other Kings destroy onely the forraine Castles and Cities of their enemies, to establish their owne Crownes: so G o d for sinne destroyes the Citie and Castle which himselfe hath built and made, the body and soule of sinfull man.

Thirdly, this consideration of Deaths commaund ouer euery created nature consisting of body and soule, whereby all humane flesh is designed to the graue, serues notably to comfort and erect the poore deiected and reiected vvormes of the world, and to deiect and cast downe the high lookes and eleuated thoughts of the proud and potent: for, if both the one and the other consider well, that as they had both one originall and beginning from the earth, their foundation being from the dust and clay, and that both of them ere long shall be paraleld and equalized in the graue, where they shall see corruption. Neyther shall the meane man too much distaste his owne estate, and emulate the mighty; neyther shall the proud Potentate exalt his Crest, and insult ouer the poorest Peasant.

Alphonfus in one word resolues what it is that equalizeth the poore man with the Prince, the Mechanicall with the Monarch, and that is the

3. Vse of
Mitigation

graue; some say, sleepe (in vvhich the poore man participates halfe his life time with the rich; nay, oft-times in the better share; the poore Labourer soundly sleeping when *Agamemnon* and *Assuerus* are vvatching, when *Itroboam* and *Nabuchadnezzar* are troubled in their thoughts about golden Calves, and such things, as they dreame and doate vpon; which made *Cesar* vvilling to buy the bed of the indebtred poore man of Rome, who slept better then hee:) but vvwhether that Deaths younger brother Sleepe, vvorke alwayes this effect or no, it is as little materiall as it is vncertaine. I am sure Death the elder Brother, brings all states and conditions to this paritie.

Death
onely
makes the
Prince &
the Pea-
sant equall.

Hence the vvitty Painters pictured it (like *Loues Cupid*) blinde, and vvithout eyes, hitting and hurting at randome, Kings, Princes, Popes, Prelates, Lords, Lownes, &c. vvithout difference and distinction of degrees, Crownes, Diadems, Scepters, Miters, Pals, Roabes, Ror-chets, Ragges, Purples, and Leathren Pelts, being all Ensignes of his Trophies.

*Subtina Purpurei veniunt vestigia Reges,
Deposita luxu, turba cum paupere mixta.*

*The rabbling rout and purpled Kings
Are all alike Deaths vnderlings:*

Yca,

directing to liue and dye well. 293

Yca, Mors Sceptra Ligonibus equal.

*There Scepters and the sheep-hookes sympathize;
The Carter doth the Courtier equalize.*

This thought much possesse *Augustine* and *Bernard* in their Meditations, and therefore they send vs to the graues and sepulchers of the deceased, to see if wee can finde any difference in their bones, and munmiamized earth, saue onely in the externall pompe, and superficiall vernish of their Monuments: nay, sure there is no difference at all, vnlesse (as once it was said wittilie) that the corrupted bones and putrified bodies of the rich, being more crammed and fatted with sursetting and drunkenesse, doe smell and saour more strongly then the withered karkasse of the frugall and abstentious poore man.

*Aspice diuis
tum tumu-
los, &c.*

This Consideration caused the wittie *Cynicke*, when hee was vpbraided by *Alexander*, what hee could finde him to doe amongst the sepulchers of the dead (for indeede there was his choyse study,) *Ob* (quoth hee) *I am here searching for the bones of thy Father Phillip of Macedon, and I cannot discerne them from others.* An answer as sound as Satyricall, as Dogmaticall as it was dogged for, *Victor ad Herculeas, &c.* For, though a man could conquer more then eyther *Philip* or *Alexander* in their times, and could extend his conquest beyond

Diogenes.

*Seneca in
Agamem-
non.*

beyond *Hercules* his Pillars, yet his portion of earth shall be but a few feete, no greater then the meaneſt of his vaſſals, when he ſhall mete it out with his owne dead body, as *Alexander* himſelfe was forced to confeſſe, when by an occaſioned fall hee was conſtrayned to imprint his body in the duſt.

And ſure if *Alexander* had rightly applyed to himſelfe eyther *Diogenes* his girds at his ambition, or his inclining dying condition, he would neyther haue ſo ſoared over all the world beſides, living; neyther ſhould he haue ſubiected himſelfe to the quipping cenſures of the wiſeſt in the world, dying: for as it is recorded after hee was dead, and his bones were put in a veſſell of Gold, diuers Philoſophers meeting to ſee this dead and vnepected dumbe ſhow. One quipt at him thus; *Teſterday* hee that treaſured vp Gold, now Gold him. Another thus; *Teſterday* the world would not content him, now a Sepulcher of ſixe feete muſt containe him. Another thus; *Teſterday* hee preſſed the earth, now the earth preſſeth him. Another thus; *Teſterday* hee ruled the world, now Death over-rules him. Another thus; *Teſterday* all the living followed him, now hee followes all the dead: and every one had the like diuerſitie of Deſcant; the laſt knits vp all their cenſures thus, *Hercumultos habebat ſubditos, &c.* *Teſterday* he had many ſubiects, now all are his equals.

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equals. Thus did these liuing Hares insult ouer this dead Lyon : so will the meanest insult ouer thee in the like case, though thy losse lookes now ouer-toppe thine equals; though thy pride trample vpon thine inferiours, as Pope *Alexander* did on the necke of *Fredrick*; and dare contest and contend with thy superiours : therefore leaue thy hautesse, and learne humilitie; doe not magnifie thy selfe against those that are mightier, or aboue those that are meaner then thy selfe; scorne not to sit at table with him that must lye in the same bed with thee. I meane, in the earth : looke not at thy white feathers and proud plumes with the Swanne and the Peacocke, but at thy blacke feete, the earth, thy originall. *Quid superbis pulvis & cinis?* Why art thou proud, dust and ashes? What art thou but dust? If Honourable, Noble, Worshipfull, Witty, Wealthy, Learned, Beautifull; thou art but honourable dust, noble dust, worshipfull dust, witty dust, learned dust, beautifull dust. This is the proper adiunct to all the best and the rest of thy Epithites. What is one peece of dust, of sand, of slime, better then another? Why boasts thou of thy Babell, of any thing within thee, or without thee, thy best things being none of thine but Gods, thy worst the Diuels and thine owne, nor worth a proud thought, thou thy selfe being the earths, and none of thine owne.

Neyther let the holy, humble, pious, poore man be too-too much deiected, eyther at his owne meannesse, or at the greatnesse of the insolent insulting debased men of this world, who ouer-toppe them, and ouer-droppe them to, as the high Oakes doe the lowly shrubs: but let them haue patience a-while, and they shall euery way paralell them.

As men in the Scripture are compared to Trees, so the Comparison holds well. Goe into a Wood and Forrest, thou shalt see as great difference of Trees in their kinde, as of the Starres in their kinde: some Ash, some Oake, some Cedar; some tall, some small, some straight, some crooked, some young, some old: but now, marke these Trees cut downe and burnt in the Furnace, in the Iron-works, or the like, and tell mee if thou canst distinguish betwixt the ashes of one tree and another. Looke at the accounts of the Merchant, one Compter stands for an hundred pound, another for twentie pound, another for twelue pence, another for a Cypher, this for more, this for lesse, but when the account is done shuffle them all together, and who can tell the difference betwixt this Compter and that, they are all but base mettall. So in this life there is difference betwixt man and man, in respect of inferioritie or Superioritie, Magistracie or Ministerie, Prince and Subiect, Master and Seruant,

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uant, one man is of more value, (as *Dauids* Souldiers said of him) then a thousand others: one spreads out his boughs like *Nabuchadnezzar*, (as *Daniel* interprets his Vision) farre and neare : one is high in place, like a tall Cedar, another like a lowly shrub : one is a Figure, another a Cypher. But now when the Axe of Death cuts all downe, when like Compters we be all shuffled together, and put in the common boxe, the Graue, then who can say, here are the ashes of *Alexander*, here of poore *Iru*?

Besides, thou seest a Stage-play (as it is to be doubted thou seest too many) there thou obseruest one acts the part of a King, another of a Captaine, another of a Reueller, another of a Gentlemen, another of a Gourtier, another of a Pander, a Knaue, a Clowne, a Foole; thou wouldest thinke some vaine fellow in his borrowed brauery to be a King, or in his acted knauery and folly (as is most likely) to be a very Knaue and a Foole : but when the Play is done, they are all alike, Rogues by Statute, if they wander; or filken Beggars howsoeuer.

In this our life wee act diuers parts, some Comicall, some Tragicall; some in this kinde, some in that, vpon the Stage of this world: in the time of acting, one is by his place and office a King, another a Baron, a third a Knight, a fourth a Squire, another a Physitian,
Lawyer,

Similes, illustrating Deaths effect in equalizing all.

Lawyer, &c. one a great man, another a poore Mechanicall Artificer, according to our severall ranckes and callings. But now vwhen the Stage shall be dissolued; the world burned, our parts acted, wee shall be all alike in respect of our interred bodies : and wee shall be iudged all alike in our particular or generall iudgement, according to the workes which we haue done in the body, therefore since wee are all earth, as like as one Egge to another, since all of one mettall, and like Leaden pellers, cast in one mould; since all of one cloath, differing a litle in the shape; since all must goe alike to the earth, and all be alike in the earth : let vs not be too much exalted with greatnesse, like the Horse which is proud of his trappings, which must be pulled off vs when wee are stabled in our Graues : nor let vs be too much deiected with our meannesse of place and condition, since Death will bring the two vnequall lines of the high and low estate to be paralell in the center of our earth : at which time *Seneca's* Epitaph will fit the Tombes of both rich and poore :

Seneca in
Agam.

*Hic servus, dum vixit erat, nunc mortuus idem,
Non quam tu dari magne minora potest, &c.*

*This poore man whilst he liv'd, a servant was;
Now dead: the rich, in nothing doth surpasse.*

Thirdly,

Thirdly, since we must all dye, it behooues all of vs, and euery one of vs, to meditate of Death, and to prepare our selues for Death, euen as hee that is to take a journey, or to depart into some forraigne coasts, thinkes of it, contriues it, and firs and furnisheth himselfe for it: especially if hee be vpon going, and that his voyage must presently be vndertaken. Thus the case stands with vs, our long Voyage (called here our departing) must be vndergone; it is vnauoydable, vndispensable, for the matter; vnlmited, vncertaine, where, when, and how, for the manner; yet hastning and approaching, for the time: therefore it stands vs in hand to prouide, wee must bestirre our selues to prepare our *viaticum*.

3. Vse of Direction

The fatall and imposed necessitie of this departing we haue manifested, and might further manifest the necessitie of dying, 1. From Gods Decree, which is immutable, *Heb. 9.27. Esay 14.24. Mal. 3.6.* 2. From mans sins deserving, *Rom. 5.12.* 3. From the change that G O D by Death vwill make in our bodies, *Phil. 3.21. 1 Cor. 15.35. Iob 14.14.* 4. That the godly may be rewarded, *Esay 23.18. & Ch. 26. v. 19.* and vengeance rendred on the wicked, *Esay 24.8. 26.21.* 5. Because wee are formed onely of dust and clay, which cannot last, *Gen. 3.19. Iob. 4.19.* 6. From the nature of all-flesh (yea, euen of the long keeping

Homo est a-
nimal rati-
onale, mor-
tale,

ping Peacocke) which will not keepe for any long time from rotting and corrupting. 7. From the defect of radicall moysture, *Job 8.11. Esay 7.10.* All which are so strong inducements to warrant that we shall dye, that in respect of the premises, man aboue all other creatures is said to be mortall, as both the Psalmist calls him, and Philosophie defines him, An Epithite appropriated to him, aboue the rest of the creatures (though they dye as well as hee) to put him in minde of death, more then them, of which it seemes hee is forgetfull. But a great many moe Motiues wee haue of our settled and serious preparation for this vnwelcome guest, Death, from the consideration as of his forcible, so of his speedy entrance: which will not, nor cannot long be deferred nor delayed: for, as rauening Time, this old deuouring *Saturne*, hath already swallowed downe all former ages; so he comes with as swift a foote to deuoure vs, and all the earths children in his gurmundizing iawes. Swiftly indeede, for as an Arrow out of a Bow, as a ship on the Sea, as a Bird in the Ayre; nay, as our thoughts, so swift is our time: and how euer wee runne on in sinne, yet every day runnes on with vs to our graues, marching vehemently with *Iehu*; our life sliding away, whether wee eate, drinke, walke, or talke, like the Ship that sailes, how euer

euer the Passengers perceiue not : nay, *Tunc quoq; cum crescimus, uita decrescit;* euen when wee grow and increase, then our life doth decrease. Yea, so mortall are wee, and so momentanie our life, that euen whilst vvee liue wee may be said to be dead, not onely potentially dead, (as hee that is poysoned, or the theese condemned, is said to be but a dead man) though the one be yet wraffling for life, and the other vnexecuted; because the one is potentially, the other ciuilly dead in Law, euen so wee are dead in Law, as *Adam* and *Eue* were, because wee haue sinned like them, but vve are for the greatest part euen actually dead.

For, let vs take the life of man as it is diuided into seauen parts, Infancie, Childe-hood, Adolescencie, Youth, Man-hood, Old age, and the Deerepit olde age. Now in these successe ages, what is the latter alwayes saue the death of the former, as both *Inchimus* and *Seneca* haue wittily noted? What is Childe-hood but the abolition and death of Infancie? What Adolescencie but the death of Childe hood? Youth of Adolescencie; Man-hood of Youth; Old age of Man-hood; and Deerepit age of Old age, and of Deerepit age Death it selfe is the Death. Which truth though our eyes be blinde to see, and our hearts dead to ponder, yet our tongues (like *Caiaphas* his propheey-
ing

Sen. Epist.
24.

De 4. No-
uissimis.
pag. 90.

How inli-
uing wee
dye
Nay are
dead in
part.

ing against our wils) confesse it. For I pray you, when an old man, or a man of middle yeeres findes an vnaptnesse and vnablenesse in himselfe to performe that which in his youth he did and delighted to doe, what is his phrase? *Oh*, saith he, *that world is past with me*; intimating that he is dead and departed from the world, in respect of that age.

Oh then how had euen the very Childe neede to prepare for his finall departure, since one part of his life is dead already, his Infancie? how the youthfull *Ephesus*, that hath two parts dead, and but fise at furthest to liue? how the youth, that hath three parts dead in him, and but foure to liue? how the lusty man that hath foure parts of time spent certainly, and hath but three parts to liue and those vncertaine: how the old man chiefly, that hath acted fise parts of his life already, and hath but two to act, vncertaine, by reason of his faultering tongue, and dried braine, whether hee can act these or no, before Death strike him *non plus*? But chiefly the Decrepit gray-headed man, who is dead sixe times, and now hath but one age vpon his weake and wearyed backe, about to rest him in his graue? How should these premeditations excite our preparations? that as we are compared to fruit in the Scripture, being called the fruit of the wombe, the fruit of the loynes, &c. so betimes

to bring forth fruit worthy of repentance, ere we fall, like mellow fruit, from the tree of life : If wee haue past some ages wee are dead to those, euen as in fruit, the flower is the death of the bud, and the fruit is the death of the flower. Therefore let vs be fruitfull in doing good, ere vvec be pluckt away, and be no more.

Oh how soone fruit perissheth ? How soone doth it ripen, how soone rot ? How doe the Wormes that breede of it, and in it, consume it ? The North and East winde blasts it : the Mill dew infects it, Caterpillers spoyle it : now by violence it is pluckt from the tree, now rotten-ripe it falls and so festers. So it is with all the seede of man, the fruit of woman, wee haue all one manner of grafting, and of growing, but a thousand different wayes of decreasing and decaying :

*Omnibus est eadem lethi via, non tamen unus
Est vite cunctis, exitusq, modus.*

*All haue one way to life, one way to death,
Yet many wayes doth shew our vitall breath.*

More wayes lead to the Sepulcher then to any Princely Palace, *Mille patent aditus, &c.* Meanders Labyrinth had not so many windings as Death hath wayes.

Hos

Hos Bella, hos equora poscunt, &c.

*Warres, waters, faucies, frenzies, love, mad lust;
Besides diseases doe dissolve our dust.*

By how
many
meanes
we dye.

As *Seneca* and *Silius* once sung; as pithily as Poetically. Histories of all times, places, and persons, Sacred and Humane, consort and confirmethis experienced truth. The old World wee know was drowned; so was *Pharaoh* with his *Egyptians*. *Sodome* and *Gomorrhah*, *Ziglab*, the two Captaines and Companies of fifties, that came against *Elias*; *Nadab* and *Ahibu*, *Achan*, and his familie, burned. *Herod* eaten with wormes: *Daniels* accusers deuoured with Lyons: the mocking children, vvith shee Beares: the Philistines smit with Eme- rods: the Israelites cut off many thousands in the dayes of *Moses* and *Dauid* by Plague and Pestilence. *Bethlems* Children and the *Sichemites*, butchered by the Sword: *Ierusalem* and *Samaria*; by the sword and Famine: *Er* and *Onan*, killed by the Diuine power: *Ananias* and *Sapphira* throwne downe dead by an Apostolicall Spirit: *Simon Magus* his necke broke by *Peters* Prayers: *Iulian* killed with a Dart by the Prayers of the Church.

If wee would wade into Heathenish Stories, vvee might adde to the Catalogue vvithout number, such as haue perished by vvater, as *Hylas* in his *Colchos* voyage, *Orontes*, *Lucaspis*,
Palinurus,

Palinurus, *Icarus*, *Leander*, *Sappho*, *Alcander*, &c. whom *Virgil* and *Ovid* so oft mention by fire, as *Sardanapalus*, *Empedocles*, in *Aetna*; *Phaeton*, *Dido*, in the Poet. Some destroyed by wilde beasts, as many Martyres in the Primitive persecution; as *Saturninus* by a Bull, *Ignatius*, *Polycarpus*, by a Lyon; *Felicinus*, by Leopards; *Milo* the wrestler, by a Wolfe; *Basilius* slaine by a Hart; *Hatto* the Bishop of Mentz; eaten with Mice; lovely *Adonis*, cunning *Dedalus*, prophesying *Idmon*, torne in pieces by Bores. Some by Dogs as *Enripides* the Poet, dogged *Diogenes*, weeping *Heracles*, Philosophers, apostate *Lucian*, &c.

How many haue beene strangled vpon the Crosse, not onely Martyres, as *Andrew*, *Peter*, *Gorgonius*, *Simeon* the Son of *Cleophas*, *Peter*, *Aulanus*, &c. following their head Christ: but euen many Kings as *Politrates*, the Spartan *Leonides*, *Sindualdus*, *Arnulphus*, *Hannu* of Carthage, &c. Besides Malefactors, such as *Helem* the Graecian Whore, *Daphisus*, the Grammarian, &c. and such as haue hanged themselves, as *Iudas*, *Achitophell*, *Phyllis*, *Erigone*, *Biblis*. Some haue beene stoned to death by others, or shot with arrowes, as *Achillis* by *Paris*, *Procrus* by *Cephalus*, *Acron* by *Romulus*, *Hyrens* by *Sisinnius*; yea, a stone from a wall, as vpon *Abemelech*, out of a sling; as *Danids* against *Goliath*, or throwne with the

Diuers examples of
seuerall
sorts of
deaths;

hand, as that which *Patroclus* threw vpon *Cebryon*, in the Troyan warre (besides the fall of wals, such as that of the Tower of Shilo) hath beene the death of many. I cannot reckon all the meanes of our mortalitie, *Hoc opus, hic labor*. So many Creatures as I contemplate; nay, so many things inanimate as I see, me thinkes I see so many Actors, in the Tragicke fall of man. The Thunder in the heauens hath slaine many in earth; if that which *Virgil* writes in the first, third, and sixth of his *Aeneidos* of *Enceladus*, and other Gyants, slaine by *Iupiter*, *Ajax* by *Pallas*, *Onid* of *Typhens*, *Properius* of *Semele*, be a fiction: yet the report receiued of the death of *Anastatus* the Emperour, *Zoroastres* the Magitian, *Tullius Hostilius*, by Thunder, and that which wee haue heard and scene in this kinde, is Authenticke: What heapes and hauocke the Sword hath made in warre, let these millions speake, that haue perished not onely in the vvarre, betwixt the Kings of Israell and Iudah, in which in one battell there fell fiftie thousand betwixt *Abas* and *Ieroboam*, saith *Iosephus*: as also betwixt the Iudges and Kings of Israell, vwith their enemies, when *Achab* slew an hundred thousand Syrians, *Gideon* an hundred and twentie thousand Midianites. But euen in those amongst Christians, when *Charles Martill* in one battell slew three hundred and fiftie thousand

Plinie.

Iosephus
lib. 8. ant.

directing to live and dye well. 307

Tand Gories. In those amongst Pagans, *Cæsar* bragging of an cleauen hundred and nintie thousand that had fallen vnder his conduct: besides those in ciuill warres betwixt him and *Pompey*, *Scylla* and *Marinus*, &c. besides those that fell in *Tamberlaines* Trophies ouer the Medes, Albanes, Mesopotamians, Persians, Parthians, Armenians, Turkes, &c. In *Sicinius* Conquests in fortie fve set battels: of *Hannibals* ouer *Cornelius Scipio*, *Sempronius*, *Flamininus*, *Emilius*, and *Terenius*, where there were slaine at once fortie Senators: of *Alexander* ouer *Darius*, slaughtering an cleauen hundred: of *Crassus*, killing twelue hundred of *Spartacus* Armie: *Lucullus* two thousand of *Mitridates* Troupes: *Ptolomie* fiftie thousand of *Demetrius* hoast. Others moe in many maine battels recorded by *Sabellicus*, *Lisue*, *Plutarch*, *Volateran*, testifie, how much humane blood the sword hath effused; how many Tragedies poyson hath acted, not onely the sodaine and frequent fals of so many Mitred Popes out of *Peters* supposed vsurped Seate, both declare, but the deuall deaths of famous Emperours and Kings, as of *Constantine* the Sonne of *Heraclius*, *Zimisces* after one yeeeres raigne, of *Carolus Calvus*, of *Henry* of *Lucelburge*, *Lothar* of *France*, *Dodoniscus Balbus*, *Dioclesian* of *Dalmatia*, *Lucullus*, of whom *Pliny*: nay, of *Alexander* himselfe, with infinite

Lib. 23. c. 3

others, who were as certainly poysoned as *Se-
erates* and Pope *Vilior*.

Nay, so easily is the thread of our life cut,
so soone our web vntwisted like *Penelope's*, or
rather swept away with the Spiders, that euen
in our meates and drinckes wee may suspect,
that *Mors in olla*, Death is in the pot: haue we
not the testimonie of *Sexius Aurelius*, that in-
gurgitation of meate, and too much repletion
not being concocted in the stomacke, occa-
sioned the deaths of *Septimius*, *Somerus*, and
Valentinian Emperours? Doth not *Ignatius*
ascribe the fall of *Iulianian* to the same cause,
as also *Gregory Turonensis* imputes the sodaine
death of *Childericus* the Saxon, being found
dead in his bed, to the same crudities and suf-
focations by intemperancie. The like censure
giues *Eusebius* of *Domitius Apher*, that over-
come of his meate, dyed at Supper. Neyther
doth *Hermippus* indite any thing for the death
of *Archifilaus* but his excessive ingurgitating
of Wine. As I my selfe once in Cambridge,
saw a drunken dogge in forme of a man, vent
out his soule, with disgorging his exonerated
stomacke.

Neyther are wee onely subiected to our dis-
solution by too much repletion, occasion of
so many diseases; yea, of death it selfe, that
plures gula quam gladio, the panch destroyes
more then the sword: but the defect of meate
and

and drinke hath contracted the liues of many in all parts, and those no lesse mighty. Millions haue tryed wofully the massacres of famine in the siege of Ierusalem and Samaria, Narriners by Sea, Cities in siege, Souldiers in the Campe, and the poore in dearth: yea, this hath beene the cruellest death that Tyranny and Ielousie could inuent. Thus was *Richard* the second dispatcht of his COUNTRYMEN: thus was *Boniface* the eight plagued by *Phillip*: *Boniface* the sixt by one *Cincius* a Roman Citizen, *Aristo* the Poet by the Athenians: Earle *Ygolus* by his vngratefull COUNTRYMEN: thus were *Orator*, *Fortunatus*, *Felix*, and *Silinus* Martyres, pinched at Alexandria, and perished.

Nay, so soone wee are and are not, that God doth not onely sometimes with his owne stroke immediately from himselfe, cut vs short; sometimes mediately by man, for, and in the midst of our lawlesse lusts, as *Cosbie* and *Zimbri* were slaine of *Phinees*, *Archibades* of *Lysander*, saith *Plutarch*, *Iohn* the twelfth, by the Husband of a Whore, in the midst of their filth: (as it is reported by *Tertullian*, that *Spensippus* the Platonist: by *Pontanus*, that *Beltrand*, *Herrerius*: by *Paulus Diaconus*, that *Rodoald* King of the Longobards: by *Cornelius Tacitus*, that *Tigellinus* the Ruler of the Watch: by *Celins*, that fayre *Phaon*: by *Pliny*, lib. 7. that

Cornelius Gallus, and *Heterius*, *Romane* Gentlemen : and by other Authors, that others haue perished in their pollutions in the very venerious act :) but we perish sometimes euen in, and by our lawfull affections, euen the over-much opening and dilating of the heart in over-joying, and the too much contracting of the same againe by over-sorrowing, hath brought thousands to their graues without gray hayres.

How many Authors haue we to testifie that which seemes more incredible, that an over-joying may presently deprive vs for euer after inioying any of the ioyes of life. What vvas the reason that *Sophocles* and *Dionysius*, both of them being victorious in the censure of the Critticques, for their exquisite Tragedies, dyed sodainely, saith *Plinie*, lib. 7. c. 37. euen of an over-joy, as *Valerius* and *Volateran* also think, how euer *Lucian* and *Sotades* alledged by *Criminus*, thinke contrary ? The like is reported of *Chilo* imbracing his Sonne, crowned at the Olympicke games : of a *Romane* woman at the safe returne of her son, which she thought was slaine in the wars at *Canna* : of *Philippides*, when his Laureat Poems were preferd : of *Diagoras* of *Rhodes*, when his three sonnes, saith *Gellius*, lib. 3. nott. at. or his two sons, saith *Tullie*, lib. 1. *Tusc.* were victorious in the publicke Wrastringes : of *Philemon*, when hee saw

an Asse eate Figges prepared for the table: all who tell vs, that euen this affection of Ioy, with a sweet tickling (like that stinging of the Serpent *Dipsas*) may kill: much more may sorrow (as *Iacob* confesseth, and *Iudas* intimateth in *Genesis*, halten our heads to the graue, ere our haire be very gray: Griefe being to the heart (vnlesse it be godly griefe for sinne, which neuer hurts but heales, 2 *Cor.* 7. 10.) that the Moath is to the garment, the Caterpillar to the fruit, eating the heart (like *Pro-methius* his Vultur) bringing death as the Apostle also saith, 2 *Cor.* 7. 10. But if these things be able to ouercome this Microcosme, this little world of Man: if Fire, and Water, and Famine, and Fulnes, and Thunder, and Stones, be able to sunder vs from halfe our selues (our bodies) as the furnace can the Mettals; if all the Creatures, the Lyons paw, Bores tuske, Bulls horne; nay, the least of the Lords host, the Gnat, the Flye, the Loue, the Mousse be armed against vs, as against *Pharabb* and *Hatto*, be able to giue vs our parting-blow, to set vs packing hence; nay, if our owne affections be sufficient to infect vs: how much more are wee indammaged and indangered by diseases and sicknesses: to which as man is more subiected then any other Creature, as *Galen* and *Hipocrates* haue obserued, because hee hath sinned more then they, which sinne

of his is the cause of all maladies in the outward man, *Leuit. 26. Deut. 28. Iohn 5. 14.* So there is not the least sicknesse or disease, but it hath conquered where it hath assailed. How many hath the Feuer extinguished, men of fame, Emperours and Kings, as *Antonius, Augustus, Vespasian, Leo, Gotsfred, Tacitus, &c.* *Antonie* and *Columbanus* Monkes, were forced by it, the one sort to leaue their Crownes, the other their Cels. As others by other diseases, some by the Fluxe, as innumerable common Souldiers in seuerall Campes; yea, *Traian* the Emperour, saith *Platina*: some by the Gout, as *Septimius Senerus*, and *Iustin* the younger, &c. Some by vnknowne diseases running betwixt the flesh and the skin, as *Heraclius, Michael Paphlago, &c.* Some by Apoplexies, as *Paul* the second, Pope; *Valentinian* the Emperour, saith *Dionysius*; *Lucius Amicus verus*, saith *Aurelius*; as also *Francis Petrarche*: Some by aches in their bones and sides, as *Crassus* the Orator, *Boniface* the ninth, as *Gregorie* the cleauenth, by a paine in the belly: nay, vvhath member is there in man, wherein Death rules not by the helpe of diseases: in the head, by Apoplexies; in the eares, by Wormes; in the eyes by Inflammations; in the nose, by Fluxe of blood; in the mouth, by Cankers and Putrification; in the tongue, by Vlcers and Tumours; in the braine, by Frenzies; in the temples, by Contusions,

directing to live and dye well. 313

Contusions; in the brest by Stoppings, and Impostumes; in the hands and feet, by the Gout; in the legs, by Swellings; in the belly, by Collickes; in the reynes, by stony and gruelly matter; in the armes, by dolour of the Arteries; nay, in the heart it selfe, by Feares, Palpitations, Conuulsions, Dilatations, and Contractions, by varietie of Passions. What shall I say more?

Mille modis leibis miseris mors una fatigat.

*This Tyrant Death by many a fatall date,
Doth downe and wreake each living mortall part.*

A Flye is able to choake vs, as it did Pope *Adrian*; a Pinne, or a Needle, or a pricke with a Knife to destroy vs, the fall from an horse to crush vs, as it did *Selenchus* the Syrian, *Lego* the French-man, Earle *Fulke*, *Niphaus*, *Lemcagus*, *Remulus*, *Thymetes*, *Amicus* in *Virgil*, *Aeneid.* 10. *Agenor* in *Onid*. The sting of a Serpent is sufficient to kill vs, as it did *Laocoon* the Troyan, mad *Orestes*, desperate *Cleopatra*, *Demetrius* *Ptolemies* Librarie keeper, vvith others. Yea, as our life is but a breath and a vapour, so the very smoake and vapour is sufficient to choake vs, as it did *Minos* of Creet, *Lucretius* the Orator, *Zoe* the wife of *Nicostratus*, yea, *Thurinus* that sold smoake, saith *Erasmus* in his Adage, perished by smoake.

If

If I should recite all the casualties incident
 vnto this dying life of ours; and amplifie out
 of Historie, how one hath beene killed with
 the fall of a stone vpon his pate; out of the
 clawes of an Eagle, as *Esechiel* the Poet: some
 by the fall of the house; others by the fall of
 their beds, as *Eupolis* the Poet: some by dust
 blowne into their throates; as *Iohanna* wife
 to *Andrew*, Brother to the Sicilian King, and
 the like accidents. If I should but recite the
 multitudes that Gods hath swept away by the
 deuouring Plague and destroying Pestilence,
 which I thinke since the beginning of the
 world, hath killed moe then there be now in
 the world, or relate the late devastations that
 it hath made in Belgia, Italie, France, England
 and other places. Or if I should set downe how
 many haue dyed sodainely, euen in their see-
 ming health, as *Pabius Maximus*, *Volacius*
 the Senator, *Alaricus* the Emperour; some in
 their iourney, as *Alphonfus* of Spaine; some
 doing the worke of nature, as *Arrius* the He-
 retique, and *Carbo* the Romane; some in their
 superstitious Orizons and Deuotions, as
A. Pompey, and *M. Iulencius*, vwhen they
 were sacrificing; some in sackings the Tem-
 ples, as *Gauderius* the Vandall; some in
 writing Letters, as Cardinall *Orescence* from
 the Councell of Trent, and *Terehcius Gorax*;
 some in the first day of their inuesting to Ho-
 nour,

directing to liue and dye well. 315

now, as *Caninius* the Consull, some in their mirths; some in their meates, as *Manlius Torquatus*, and *Osilius* the Actor, others in their Bathes, as *Sapfeius* the Scribe; besides these that daily experience addes in this kinde, it would make the securest Soule meditate of his ineuitable dying, and prepare his soule for her speedy departing; especially considering that *Quid cuiquam contigit, id cuius*, that which happens to any one, may happen to every one, All these recited examples of abbreviated life and approaching death, being glasses for vs now suruiuing, wherein to see the face of our mortalitie; euery mans graue shewing vs this Motto; *Hodie mihi, cras tibi*; To day to mee; to morrow to thee: Death being pictured on euery Tombe to be seene with an vnderstanding eye, in forme of an Archer, now shooting ouer vs, at our enemies; now short of vs, at our acquaintance; now on the right hand, at our friends and bloud; now on the left hand, on our Seruants and attendants, with his bow bent, and his arrowes drawne, and his ayme taken at our owne hearts; onely staying till G o d bid him shoote; which how soone it will be G o d knows,

Quis scit an adiacent, &c.

*Who of vs all the sonnes of sorrow,
Knowes that his life shall last to morrow.*

Nonno

Nonne fragiliores sumus, quam si vitre effemus?
 Are wee not more brittle then glasse, saith *Simeon*? nay, *Vitrum est fragile, tamen seruatam diu durat*, *Epist.* 23. Glasse if it be safely kept continues long; but all the dyet and keeping in the world, though wee should eate Pearles with *Cleopatra*, bathe daily in new milke with *Poppa*, fare daily deliciously with the rich Churle; consult with a Physitian in euery act wee did; yet wee could not long continue. All the meanes wee can vse will hardly draw out our life to that length that Birds and Beasts liue; for Oufels, Eagles, Harts, &c. that fulfill their hundreds, occasioned *Theophrastus* to complaine of Nature as a step-dam to man, whose limits as *Danid* notes, are threescore yeres and tenne (for the rest of his life is eyther a death or discale, in his decrepit dayes.) The Patriarkes liued their nine hundreds and aboue, as *Adam* and so *Eue*, their nine hundred and thirtie, *Seib* nine hundred & twelue, *Enos* nine hundred and fise, *Caynan* his sonne nine hundred and tenne, *Malalebel* nine hundred sixtie and two, *Iayred* nine hundred sixtie and fise, *Methusalem* nine hundred sixtie and nine, *Noah* nine hundred and fise, &c. but wee hardly attaine to our nintie: but if a man liue past nintie, to nintie and seauen, or nintie and eight, with *Linia* and *Perpenna*; or to nintie and nine, with *Statilia*; if hee passe his Climactericall

Iste senectus morbus
 The long
 liues of the
 Patriackes.

maſtericall of fixtie and three, wee count him
an old man; but if hee attaine to his hundred
(as did *Valerius Corninus*, and *Metellus*, Abbot
Pagenius, and *Titus Pauli Scholler*) wee ac-
count him very aged: but if hee excede his
hundred, as *Herodinus* writes of ſome of the
Egyptians, and ſome of *Mafiniſſa* the Num-
dian King, to an hundred and foure, as did *Hi-
poſtratus*; or an hundred and ſiue, with *Xeno-
philus*; or an hundred and ſeauen, with *Teren-
tia*; or an hundred and eight with *Homer*; or an
hundred and tenne, with *Guarinius*, and *Hiſias*
the Abbot; or an hundred and twelue, vvith
Cyrus a Biſhop; but chiefly to an hundred
and twentie, with *Remwaldus* the Hermite, we
admire and wonder at him, as much as former
times wondred at their Hermites. And vvell
wee may, ſince our life ſeemes to be but the
Epitome and *Compendium* of former yceeres:
ſo ſhort, ſo momentanie, that as the Scripture
compares it, to a flower, to graſſe, to ſmoake,
to clay, to duſt and chaffe which the vvinde
ſcatters, to a bubble, a blaſt, a breath, a vapour,
a dreame, a ſhadow, a Weauers ſhuttle, and ſuch
fading things: ſo Antiquitie hath called it
a winged woman, fruitfull of finnes, yet ſwiſe.
Ambroſe ſaith it is like the glory of the world,
which the Tempter ſhewed CHRIST in
the twinckling of an eye; like the Viſion
which *Eſdras* ſaw, vaniſhing in a moment,

The ſhort-
nes of our
preſent
dayes de-
monſtra-
ed.

In *Lucan*.

Eſdras

Esdra 1.8. like Ierusalem Temple, that was
 soone destroyed: for as one stone was not left
 vpon another in that materiall Temple: so
 shortly, one bone will not be left vpon ano-
 ther, in the temple of the best compacted bo-
 dy liuing, which (saith *Inchius*) is nothing
 else but *Carum* *glacies*, fleshie Ice, or Iceie flesh,
 soone thawed and dissolued; a clayie frame
 (saith *Pontanus*) standing on the pillars of a
 little breath; ready every day, it is so ruinous,
 to fall *in manus Domini*, into the Lords hands,
 of whom wee haue it as tenants at will. The
 largest limits of our Lease being but a day,
 for so *Dauid* and *Moser*, when they play the
 holy Geometricians and Arithmeticians, in
 measuring and numbring their time, goe not
 by yceres and moneths, but by dayes: yea, and
 to some it is but a short Winters day; to the
 longest that liued, a Summers day; in which
 wee that hath the most prosperous Sunshine
 may be compared to those Flyes that breede
 in the Sunne neare the Riuer Hipanis, which
 appeare in the Morne, are in their full strength
 at Noone, and dye at Night. Whence came the
 Prouerbe, *Hominem esse Ephimeron*, that man
 is a continuer for a day, beyond which deter-
 mined day wee cannot here abide.

Other things are continued long by extrin-
 secall meanes, or intrinsecall qualities within
 themselves: some by their extreame cold; as
 all

Aristot. de
 hist. ani-
 malium.

Homo Ephimeron.

Four causes of the
 long con-
 tinuation
 of things.

all sorts of Mettals; some by their exceeding heate, as Pepper, Ginger, and the like; some by motion, as Water and Wine; that by motion are kept from putrification; some by continuation of the parts with the whole, as the Sea that corrupts not in the whole but in the parts, as may be scene and felt in the creekes in Essex that come from the Sea; but man being made mortall, and so hauing that Epithite more fitly appropriated to him then any other creature, neither by his naturall composition can, not in the wise Gods disposition must continue long vpon the earth, neyther can any Physicall meanes preserue him vnlesse a Metaphysicall power doe vphold him, and cause him to hold out to his old yeeres as *Simion* here did.

Is Death so certaine, and Life so short? then let vs learne to bestow it well, so long as God lends it. *Abolon* after a long time knew not how to pacifie and appease his Father, we haue but a short time allotted to pacifie and appease our displeased G O D, therefore let vs speedily labour our reconciliation; let vs worke out our saluation with feare and trembling. As *Abigail* speedily met *David* and appeased his wrath, 1 *Sam.* 25. and as *David* speedily met the Lord by repentance after his numbring the people, 2 *Sam.* 24. 10. and as *Peter* went out presently, and wept bitterly, after the denying

Vic. 4.
Of Instru-
ction.

Our many
sins are to
be mour-
ned for,
and why.

nying his Master, *Mat. 26.* So let vs who in the whole course of our life haue as much displeased as we haue dishonoured our G O D, instantly haue recourse to the throne of grace, that the Lord may smell the sweet sacrifice of our broken hearts, ere wrath goe from the Almighty to our destruction. Oh our dayes are few, and our sinnes many, we haue bene barren in good, fruitfull in euill, pleurifull in sinning, penurious in sorrowing. If *Dauid* sinnes were moe then the hayres of his head, ours are moe then the sands in the Sea: and if hee washt his couch vwith teares, wee had neede wash our soules with floods of vwater, turning (like *Niobe*) into fountaines, and like that old conuert *Pelagia*, be *Pelagus lacrymarum*, a Sea of sorrow, as we haue bene vn- cleane sinckes of sinne; nay, if wee should now for ever shake hands with sinne, and haue no more commerce with the flesh and the world, but liue retyredly, mortifiedly, piously, and penitently, as the old *Hermites* pretended; and if we should liue *Noahs* and *Nestors* yeeres, and every day weepe as much as *Mary Magdalene* did at her spirituall marriage vwith Christ, as much for our selues as the Daughters of *Ierusalem* did for Christ: nay, if we should weepe out our eyes, like some penitents that *Cassian* mentions, remembring with *Ezekias* our former vanities in the bitterness of our soules,

directing to liue and dye well. 32 X

it were not a sufficient recompence for our fore-past rebellions, nor a satisfactorie sacrifice for our former sinnes.

But what shall wee say to those that in this short life make a long and a continuated custome of sinne, neuer redeeming the time, or thinking of their few and euill dayes, or of the reckoning they must make when they are expired, but passing their time in iollitie, singing to the Tabret and the Harpe; letting the reynes loose to all licentiousnes, making their bellies their God, planting here their Turkish Heauen of Wine and Women, wallowing like Swine in altissols; like *Sardanapalus* amongst his wantons, seruing no other God then *Mammon*; or Goddesse then *Venus*; making Dogs and Horses, or such base Creatures, their beloued Idols? They thinke no more of death then the stiffe-necked Iewes, that made a league with the graue, and a Couenant vvith Hell (such as some lazy Pastors make vvith their people;) that if these will neuer trouble them, they would neuer thinke of these.

What is the estate of these that liue merrily as they say, like Pope *John*, in corporeall and spirituall pollutions, like Pope *Ioahn*: these must trie experimentally, vvhat that cursed Pope once iasted at Atheistically, that there are long paines in another life for these that mispend their golden dayes in gracelesse im-

Vse 9. Of
Redargu-
tion.

The profane mans
practise.

purities and impieties in this short life : these they both make this their short life shorter by their sinnes: both as euery sinne wastes the body as it wounds the soule, as also in that they prouoke God to cut them off short, eyther by his owne hand, as hee did *Abolau*, *Er*, *Onan*, and the Sonnes of *Heb*, or else by the sword of the Magistrate. And they hasten and prolong their plagues and paines perpetuall; *They leade their lines in ioy* (saith *Iob*, *Ch*. 20.) and sodainly they goe downe to Hell: Oh they goe like theeues laughing to the Gallowes, and like traytors dancing to execution; Oh how sodainely is their candle put out!

Exhortat.

Let me speake to such in the conclusion of this Vse: in Gods feare let them consider that this life is called a valley of teares; here therefore they must sow in teares, if they will reape in ioy; they must haue a wet Seede time, if they expect a blessed Haruest. Let them ponder what Christ saith, *Blessed are they that mourne*, *Mat*. 5. As also, *Wee be to you that laugh*: let them thinke what Christ did, wept oft, laught neuer, his Prophets and Apostles seldome or neuer. Let them know further, that God calls to weeping and mourning, and baldnesse, and sack-cloath, *Esay* 22. which call they haue not yet answered: for behold, Ioy and exultation, vpbrayding God, and brauing his command, euen to his face, with their hellish Proverbs,

directing to liue and dye well. 323

uerbes, as, *Hang sorrow; Cast away care; As long liues the merry man as the sorry; Let vs be merry; wee know not how long wee haue to liue;* like the scoffing Atheists amongst the Iewes, *Let vs eat and drinke, to morrow wee shall dye;* Oh thou knowest not how long thou hast to liue; therefore retort that temptation backe againe to Sathan thus: Therefore I will be sorrie for my former sinnes; I will be (if at all) soberly and mortifiedly merry; therefore I will set my soule in order, and the house of my heart in order; like *Ezekias*, otherwayes I shall be worse then *Achitophel* that set his house in order ere hee hanged himselfe; To morrow it may be I shall dye, therefore I will not eate and drinke inordinately, least I be taken away to hell, as was the rich Churle and *Baltasser*, in the midst of my cursed cares and drunken cups; I will not any more serue the Diuell and my belly in chambering and wantonnesse, in surfetting and drunkennesse, but I will put on the Lord Iesus Christ: It is now time that I should awake from the sleepe of sinne, ere I sleepe in death; I will arise vpon that Christ may giue mee light. Oh alas, what fruit haue I had in the vnfruitfull workes of darknesse, whereof I am now ashamed.

Lastly, thinke with thy selfe how small cause thou hast of this thy irreligious profanenes, & carnall securitie, and besotting sensualitie. Hath

How wee
must sowe
in teares in
this short
seed-time
of life

a Traueller any cause to be merry when hee is farre out of his way, hath few friends, nothing to spend, stormy weather about his head, Pyrates lying in waite to rob him, night approaching, and vncertaine whether euer he get to his iournyes end? Thou art in this world a pilgrime and a stranger: Heaven is thy country, (from thence came thy soule) thou art out of the way that leads thither, thou art in the broad way to hell; thou hast few friends, God, Angels, Diuels, Man, and the Creatures are against thee: thou hast little to spend, thy good Talents and stocke of Grace is already gone and spent, like the Prodigoes, on thy lusts, *Luke 15.* thou hast no more meanes to helpe thy selfe, then the wounded man that trauelled to Ierico, that had not two-pence: there is a storme ouer thy head, Gods wrath hangs ouer thee in a cloud of vengeance: Pirates, the infernall Spirits, lye in waite for thy soule: the night of thy death is neare: and thou art vncertaine of saluation; nay, the word excludes thee and such as thou from apprehension of any comfort from that, since thou walkest in the shadow of death, in the way to damnation.

Consider againe what occasion of sports and merriments and sensuall follies a man can haue in prison, in colde irons. Did *Manilius* and *Regulus*, and *Musius Scauola* take delight

light in their, prisons and prestures? Now here thou art as it were in prison, like *Ioseph* in the stocks, like *Manasses* in fetters, and in tribulation: the world it selfe is but a prison in respect of Heauens pallace, and thou in this prison liuing in securitie, like the old Worldlings, art enthralled to thine owne lusts, and so a slaue to Sathan who plots thy destruction, as *Achitophel* did *Dauids*. Therefore heare counsell and receiue instruction, since thou art herein a strange Land, like *Israel* in *Babel*, sit downe by the Riuers of water and weepe, hang vp thy Harpes and Instruments; vse not carnall company that cause thy carelesse securitie and thy forgetfulnesse of God and thine owne soule; remember whence thou art, where thou art, and whither thou art going; make that vse of thy time that *Ioseph* did of the seauen yeeres of plentie; provide against famine; agree with thine aduersary whilst thou art in the way, ere thou come before the Iudge, as *Cassius* counsels to doe something in youth worth thy relation and remembrance in age: and as trauellers vse to performe some exploit in their trauels worthy their thoughts and discourse when they come at home, so treasure vp those graces in life which may stand thee in stead after life; provide against a rainy day; gather now honie from the flowers of vertuous actions, into the Hiue of grace; worke whilst it is

What vse
weare to
make of
our short
time.

day, ere the night come; doe good to all whilst thou hast time, *Gal. 6.* waite at all times with *Job*, vntill thy changing come, euen as thou waitest for the times and seasons, in Winter for the Spring, in the Spring for Summer, in Summer for Autumne: thou canst not enioy thy sinnes long, thou must leaue them, or they thee violently; therefore breake them off (as *Daniel* counselled *Nabuchadnezzar*) voluntarily by Repentance and Almes-deedes; get a certaintie to thy soule; conclude something, like Ambassadors that goe to forraine Courts, and haue but a short abode allotted; that may make for thy eternall peace hereafter, when thou comcest before thy Prince; make something certaine here ere thou goest hence; in every thing thou vndertakeest thou louest a certaintie; if thou iourney, thou wouldest rather goe by Land then Sea, because more certaine; dost thou purchase, thou wouldest make sure worke of Lands or Tenements? dost thou walke on Ice, thou poysest every foot-step ere thou set thy foote, ere thou venter thy body? so in every thing thou wouldest be sure. Oh make sure worke for thy soule, that as *Ezekias* prayed for peace and righteousnesse all his dayes, so there may be peace to thy soule after thy dayes. Oh make vse of that precious time that is allotted thee; take it by the fore-top, it is bald behinde.

Goe

directing to liue and dye well. 327

Goe to the Pismire thou sluggard : learne of the Beasts; the Ant sees it will not alway be Summer, the Crane and Storke thinke it will be another season. the Birds take the Spring prime to build their nests; store thou vp faith, with her fruits, chiefly Repentance from dead workes. Now beginne, *Ars longa, vita breuis*, Life is short, but the Art of well liuing and well dying, which is the Art of Arts (euen that vvhich the best Master taught in the best Chaire, Christ vpon the Crosse,) that is long : therefore *Nulla dies sine linea*, Euery day learne some line; take out some lesson in this Art : sing not out thy time here with the foolish Grasshopper; loyter not with the idle men of *Babyl*, least thou incurre Christs checke; play not the fat bellyed Monke; and Epicurish Abbey-lubber, least thou smart for it (as the "Cloysterers once did in this Land) in the day of the Lords visitation. Learne to liue the life of grace, that thy death may be gracious and precious in the sight of G O D, as one of his Saints, that so thou maist dye not onely naturally, like a man, as thou must, but Christianly, like a Christian man, as thou oughtest : which that thou maist the better doe, as in other things thou contriuest how to doe well, that which thou purposelt to doe; (as thou forecaste thy building, ere thou build; thy iourney, ere thou trauell,) So, oft remember how thou

* When the Abbies were visited in king Henrie the 8. time.

maist dye well, since thou must die; and that is by liuing well, whilest thou here runnest the short race of thy life.

A good man like a good Tree, brings forth fruit *tempore suo*, in his due time and season: this Life time is, *tempus suum*, thy time; Death is *tempus suum*, Gods time: therefore begin to mend the ship of thy soule in the haven, in thy health, not in the tempest of sickenisse, nor in the Sea of death. I end my counsell as I begun; this life is as short as sinfull, therefore spend it well.

2 Point.

Life is laborious & Miserable.

Secondly, in that *Simeon* here desires his departing, the nature of the word signifying a looling, or an vnyoaking, being a Metaphor taken from Oxen loosed out of the yoke, after labour; or from Prisoners set at libertie; may well and warrantably administer vnto vs the consideration of the nature of that life which wee leade, to be as miserable as mortall, as laborious to the body as dolorous to the minde; as also it may open our eyes to see something more clearly into the nature of death, vwith his bounties and benefits, in that it is not onely a curber of Sinne, but a curer of Crolles, an ynllooser from labours.

For the first, that whether you call it a curse or a command, which was imposed on the first man, that in the sweate of his browes hee should eate his bread, till hee returned to his

his earth, from whence hee came, *Gen.* 3. 19. all mans seede since, in their scuerall generations, haue bene exposed to. Doe wee not feelee yet the smart of the forbidden fruit? Are not our teeth set on edge by it? Are not all things vnder the Sunne full of labour? Are not the workes of Grace, the workes of Nature painefull? the actions of the body; the actions of the minde, the operations of the soule and spirit laborious? Is it not a paine to pray, a paine to repent, a paine to study, to contemplate, to discusse, to discourse, to number, to diuide? Is it not painefull to write, to indite, to preach, to counsell, to exhort, to perswade, dissuade, vrge, moue? Let euery knowing man and experienced spirit speake.

Are not workes manuall and mechanicall painefull? (euen as the Arts liberall are?) Is it not paine to plow, delue, digge, sow, mow, to work in Coale works, & Mettall-mines, in brick and clay, is an Egyptian bondage? Nay, is there not *onus*; as well as *honor*; a labour, as well as an honour in euery Calling? Are not Princes, and superiour Magistrates, Gouvernours in houses, Colledges, and Corporations, (like the heauenly Bodies) as much in motion and labour, as in veneration? Vertues, vices, pleasures, profits, riches, pouertie, vvanton youth, couetous old age, all haue their burthens? What callings without their crosses,
from

from the Scepter to the Sheepe-hooke? what
 lexe without his sorrow?

No place
 is priuiled-
 ged from
 foure
 things.

Whither shall a man flye, 1. from Sathan
 tempting; 2. from the vanitie of his owne
 heart; 3. from the bitings of venomous
 tongues; 4. and from the crosse of the world?
 I haue oft thought, if there were any place
 in the foure parts of the world, to auoid these
 foure, thither to flye: but there is no *Asylum*,
 or Sanctuarie from them, or any of them, vn-
 der the Cope of Heauen. These alwayes fol-
 low, as the shadow the body; and (like proud
Terquin in Rome) challenge a perpetuall Di-
 ctatorship in the whole life of man. What day
 sets ouer our head without his euill, eyther of
 Sinne or Punishment? *Adam* must eate his
 bread in his browes sweate, *Cunctis diebus*, all
 his dayes, in heat and sweat, toying and moy-
 ling; man must wearie his body and weaken
 his spirits, till hee keepe his eternall Sabbath
 in Heauen.

Bring me the man that hath not yet drunke
 of the common cup of humane calamities in-
 cident to life, and I shall more admire him,
 then the Græcians did *Achilles* that could not
 be wounded. I neuer read of any but *Polixra-
 tes*, who was thought to be without the Gun-
 shotte of *Fortune*, by the deluded Heathens;
 yet his death was as dolorous as his life pro-
 sperous. I am sure, mitred Popes, crowned
 Kings,

Kings, inuelted Emperours, tryumphant Conquerours haue scene the turning of *Sesostris* wheele, and haue experienced so many miseries that they haue cryed out, some of them; *Miserum est fuisse felicem*, it is a miserie to haue beene happy: others, *solus uiues*, Vacia; that the priuate life of *Vacia* the Rōmane was farre safer then their publique, guilded, guilefull pompe: others, with *Cyrus* and *Augustus*, haue thought the Regall Crowne not vvorth stooping for: others, haue left voluntarily their Courts and Palaces for secure and penitent Cels.

If wee had no moe examples of the miseries of greatnesse, eyther by birth, bloud, command, or desart, then in *Nabuchadnezzers* deiection amongst Beasts, being one of the greatest of men; in *Manasses* his imprisonment; in *Sampsons* grinding in the Mill; in *Agag* hewed in peices; in *Adonizebecke* eating crummes, like a Dogge, vnder his enemies Table; in *Alexander* poysoned, and left vnburiēd; in *Cesar* stabbed by his pretended friends; in *Belizarius*, a blinde Beggar, after his Conquests; in *Baiatzets* Iron Cage; in *Socrates* and *Seneca's* poysoning; in *Cleopatra's*, *Iezabel's*, *Agrippina's*, and other infamously famous Queenes and Queanes, perishing, to omit all the rest in this kinde, it might verifie the Paradoxe, that *Humana uita non est uita, sed calamitas*, Mans life

Examples
of humane
calamities.

life is no life : *Vita vix vitalis*, an imaginarie life, and a reall calamitie; in which *anni pauci*, *arumna multa*, the yeeres are few, the griefes many : yea, so many, so manifold, so constant, so continued by successiue crosses, which follow one another (like the waues of the sea) like the Messengers that came one after another, to *Iob* and *Dauid*, to bring ill newes of the death of their Children; euery day having *suam & malisiam*, & *militiam*, his wrath and his warre-fare; that euen the very childe entering the lists into this militarie world, as soone as it comes from the mother, cryes and weeps : the first note it sings is *Lachryma*, taught onely by prouident Nature. The Males (saith a witty Popish Postiller) from *Adam* cry *a*; and the Females from *Eue* cry *e, e*; which put together make a Note of sorrow. *Nondum loquitar, at tamen prophetai*, (*Augustine*) Before it speakes, it prophesies, as though at the birth it had that prognosticating spirit, which *Carden* saith some men haue at their death, as though it did see some euill present, fore-see and feare moe to come.

I might goe along (with *Innocentius*) in this subiect, and shew the seuerall maladies and miseries incident to euery seuerall age, from Infancie to Decrepit old age : how like seuerall Beasts wee carry our selues, till Death bring vs to the Shambles : how pittifully Child-hood wallowes

wallowes like a little Pigge, in dirtie places; and like Duckes and Geese, swattles and dabbles in wet and filth? How Youth is a lasciuious Goat; Adolescencie, an vntalmed Heiffer; Man-hood, a sterne Lyon; Old age a sluggish Asse, that onely beares a more precious thing then *Iss*, euen that which beares it, an immortal soule.

I might anatomize man further in all his parts and weakened powers, shewing the seuerall diseases that cease vpon every member, where they challenge their seates and thrones. I might enlarge the crosses incident to every Function and Vocation: but reseruing you to the Fathers, chiefly *Bernard* and *Fulgentius*, and to zealous Papists, chiefly *Innocentius* and *Stella*, besides him that in English hath writ the miseries of mans life, leauing you to their vintage, I onely rest with the taste of these Clusters, vvhich we now further presse forth by vse.

Is it so that this life which wee liue is so laborious (as the world wherein wee liue is wicked?) then the lesse good that wee finde in the life naturall, wee must labour to counterpoise it, by purchasing the life spirituall: the more discontent wee finde in the life of Nature, the more comfort and content wee must seeke and search for, in the life of Grace, which like *Elisbaes* salt cast into Iordan, seasons all

De conditione vite humane.
De contemptu mundi.

Vse 1. OF
Instruction.

all the maladies of life. Now, if thou wouldest liue the life of Grace, and haue peace and ioy, euen by a drie passage as it were in the red Sea of this World, then doe those things that concerne thy peace.

Twelue
meanes of
true peace.

First, abstaine from sinne: for where it raignes there is no life of Grace. Sin quencherh Grace, as water fire: Sinne vwill kinde a fire vwithin thy soule, to burne vwith secret flames; for, the wicked are like the raging Sea.

Secondly, as one of Christs true Disciples, subiect thy will and soule to Christ: it is his promise, thou shalt haue peace in him, and he will send thee the Comforter.

Thirdly, frequently confesse thy sinnes to God, more baine of inward ioy, thou shalt haue from the chiefe Physician, the more thou dost lay open the vicers of thy sicke and wounded soule.

Fourthly, vse frequent and feruent prayer, shue thy Chamber-dore, play not the Phariscaicall hypocrite, and Christ shall enter in and say *Peace be to thee*, as hee did to the Disciples.

Fifthly, keepe the Lords day strictly, neyther doing thine owne works and will, nor Sathans, nor speaking thine owne wordes nor his, but Gods word and will in publique and priuate duties: this brings much familiaritie vwith God,

directing to liue and dye well. 335

God, and hath the answere of many hidden ioyes from his Spirit: It is a spirituall rest to euery Christian; as it was promised a rest to the Israelites.

Sixtly, reade and meditate in the Word of GOD: *They shall haue much peace that delight in thy Law,* saith the Psalmist.

Seauenthly, suffer iniuries patiently, sustaine and abstaine, and thou shalt feele within thine owne heart God taking thy part: for, *Qui patitur est victor*, &c. He that suffers overcomes himselfe, the world, his enemies, and is Christs friend.

Eightly, contemne earthly vanities; they deuide and distract the heart.

Ninthly, be employed in a Calling: the idle are tormented with a multitude of foolish fancies and fond desires.

Tenthly, be meeke, so shalt thou enjoy the earth with ioy. *Mat. 5.*

Eleauenthly, get an humble and contrite heart, that is the seate of Grace, and throne of God. *Esa. 57. 15.*

Twelfthly, doe righteousness, the fruit whereof is peace and ioy. These things belong to thy peace, which if thou practise, thy light shall shine to the darke world, and thou shalt haue a lightsome Goshen in the life of Grace, euen in the darke some Egypt of this wretched world.

Secondly,

336 *Simeons dying Song,*

Vse 2. Of
Redargu-
tion;

Secondly, is life so laborious? are our dayes so dolorous? Then these come within the compasse of a iust Redargution; that are: so drenched and drowned in the things of this life, so besotted and bewitched with the painted beauties of this earthly *Isabel*, the World; that they can neyther *spirare* nor *spasare celestia*, that they haue as small hopes as they vse small helps for Heaven in a better life; but setting vp hete their rests, & stinting their aims at earth, they desire (as *Peter* vpon the Mount) to build tabernacles here in this vaile below, neuer caring for that building nor made with hands, eternall in the Heavens. *2 Cor. 5. 1.* Alas, let such know that in their aerie hopes they feede but on the winde, with the *Camelion*: they imbrace but a cloud, with *Ixon*, in stead of *Iuno*: they touch *Sodomæ* Apples, and are deluded with beautifull dust: they imbrace shadowes for substances, and place their desires vpon such objects as are unworthy of an immortall soule and a heavenly inspired spirit.

The vanitie of life with all the things in life truly discouraged,

For, I pray you, what is life it selfe, yea, long life, which they so doate vpon and long after, but a most irkesome and tedious pilgrimage, environed with infinie perils; and vpon most light occasions lost? or what is any thing in life worthy our liking and affections? What is the body it selfe which we so pamper, but

but coagulated dust, gilded ouer in the out
couering with colours, and set vp with the
props of proportion; the slave of the minde,
and prison of the soule: *sperma fetidum, cibus*
vermium, mans excrement, wormies nutriment?
What is the Beautie of the body but a well co-
loured skinne, farre inferiour to the beauties
of the Sunne and Moone, these heauenly bo-
dies? Besides, if we could see within, we should
see a filthy Golgotha, and rotten dung-hill.

What is Strength when *Sampson* is bound
by a woman, since the greatest things and most
worthy of a man are effected by the sinewes
of wit, not by the strength of sinewes? are not
both Strength and Beautie the flowers of the
body, which one blast of a Feauer will deface
and shake all to fitters? What are the Plea-
sures of the body but (like the body it selfe)
sensuall, sinfull, pecudine and vile; Diseases be-
ing the Vsury that Pleasures pay, and perpe-
tuall Sorrow the bond; as the Poets sayne of
Jupiter, that hee ioyned Pleasure and Sorrow
together in an Adamantine Chaine, when hee
could not agree them in a difference that they
brought before him. Besides, are not these
corporall Pleasures inioyed of the Beasts more
then of man, more strongly, vehemently and
longer? Are they not the workes of dark-
nesse, and vsed in the darke? is any man so im-
pudent that dare vse them publicly for shame?

Are not distempers, diseases, distractions, discredit to our good name, losse of substance to our estate (when they deuoure their Idolatrous vsers of them, as *Assem* Dogs did their Master) fruitlesse repentance to the mind, dulnesse of wit, corrupting of the heart, darkning the vnderstanding, decaying the Soules Intellectuall powers; Impatiencie of a mans selfe, hatred of all vertues, inclination to all vices, their bad fruits and base effects? Are not nominie, ignobilitie, imprisonment, deformitie, sicknesse, imbecillitie, blockishnesse, and Stupiditie, their Pages and Attendants?

For Riches (the vulgars God) what are they but the long expences and prouisions for a short iourney, oppressing the bearers heauy burthens to sincke the Shippe of the Soule? For, Gold and Siluer, the *Helena* that the world doares on, the *Lais* that most are in-amoured vpon (as the beasts vpon the Panthers skinne, for his seeming luster) what are they but red and white dust, the base excrements of the earth, blowne away with the wind of euery casualtie? Pearles and precious Stones what are they but the spoyle of Fishes, good onely in the estimation of the Lapidarie, and in their owners imagination, nor in their owne nature, nor in any helpfull effects?

Nobilitie, what is it but an opinion, or lot of birth, being our Ancestors not ours, also
 •••

oft vvrongfully acquired by oppression and
crueltie?

Glory, what is it but a pufse of winde, the
vaine inflation of the earth, vncertaine, mo-
mentanie, oft wicked, like his father the multi-
tude, who this day haue *Hosanna* for a man;
to morrow, *Crucifixe him*: that in one houre will
make one more then man, and then a mur-
therer, as they did Christ and *Paul*?

Power, and a Kingdome, are but a spacious
molestation; *Pulchrum malum*, a beautifull
euill, a guilded poyson; a Crowne adorned
with counterfeite Iemmes, a sea of euils? Ho-
nour (if it come not from Vertue) a friuolous
and peruerse conceit? Dignitie, if desert be-
get it not, what is it but the bastard of an vn-
certaine father, oft acquired by suite, craft,
fraud, ambition, sinister meanes and vicked
Arts?

Lastly, to draw together the sailes of our
speech; in one word, what is the World, with
all her *Iezabels* paint and Peacockes plumes,
with which shee deludes her louers? What is
Life, and the best things in life, with which her
Amorettoes and Idolatrous Adorers are so
delighted? hath not *Salomon* by a diuinely in-
spired spirit, giuen in his vnpartiall and infalli-
ble verdict, as one that knew most in this
kinde of all meere men, *Vanitie of vanities, and
all is but vanitie*, saith the *Preacher*. And as

*Malum cul-
pa. malum
perno.*

*Vnicuiq;
sua cupidi-
tas est como-
peſtas.*

The world
anatomiz-
ed by sun-
dry Simi-
lies.

there is little good in life to be loued, ſo there is nothing but euill in this life ; eyther in it owne nature, as is the euill of Sinne; or penall, the fruit of Sinne : eyther croſſes, ſuch as the godly trye; or curſes, ſuch as the wicked feele. The due meditation whereof hath cauſed many zealous ſpirits, *Auguſtine, Ambroſe, Chryſoſtome; Bernard, Fulgentius*, as alſo *Pontanus* and *Stella*, with many moe, to write ſeueral Tractates, which I thinke (as the Spider drawes her webbe) they drew from themſelues, and from the feeling of their owne hearts, concerning the contempt of the world, and the not louing this life : ſome comparing it to a Sea, in which euery mans turbulent deſires are a tempeſt : ſome to a darke and dangerous Wood, wherein are many wilde Beaſts, Bulls of Baſan, deuouring Wolues, *Herodian* Foxes, poyſoning Baſiliſkes, fiery Dragons : for, the Scripture giues the true morrall of *Pitthagoras* and *Ouids* fictions in their Tranſmutations, men in ſhape are beaſts in conditions, *Tit. 2. 12. Eſay 1. 4. &c.* Some to a Net, that is ſpread for all, but catcheth and retaines onely fooliſh fiſhes. Others ſay it is an vngratefull Hoſt, that entertaines and retaines, yet pils and ſpoyles all that truſt it, ſtill diſlodging, diſmiſſing, forſaking, forgetting his old Gueſts, to retaine new. Some ſay, it is like the darkeſome *Egypt*, wherein is plague vpon plague,

directing to live and dye well. 341

at last deuastation to all that are not the true
Israell of G O D. Some compare it to the Fir-
mament in continuall motion. Some to a so-
litarie Desert, wherein is the roaring Lyon, the
Druell, the Scorpion and Diplas, the old Ser-
pent, wicked Spirits, Theeues, Thornes of
sinnes, and barrenesse of grace. Some vn-
to the Night: First, because of the blindnesse
and ignorance that is in it: Secondly, the
drowisie and secure sleepe of sinne: thirdly, the
wilde beasts of the night, Heretiques, Schisma-
tiques, &c. Bores of the Forrest, Foxes that
spoyle the Vines, the night, the time of forra-
ging, in which also the enemies sowe Tares of
sinnes and Heresies, the one to corrupt the
good Wheate of Sanctification in the heart,
the other of Illumination of the braine. O-
thers, with holy *Iob*, make it a place of warre-
fare and combat, wherein wee are to fight with
seuerall enemies of fundry natures, as *Dauid*
did, with a Lyon, with a Beare, and with *Go-
liab*: some being within vs, craftie *Sinons*, our
owne lusts; some without vs, like armed Philis-
tines, the lust of the world; some aboue vs,
Sathan in the Ayre; some on the right hand,
some on the left, as prosperitie and aduersitie;
some before vs, as the forbidden fruit of Sin;
some behind vs, the barking mouthes and bi-
ting tongues of maleuolent men. Some to a
prison, wherein though it feed the body, yet it

fetters the soule, like that wherein *Ioseph* had fauour, yet hee was kept fast. Lastly, *Paul-gentius* compares it to a fayre Amazon Maide, with these Mottoes writ vpon her head, *I haue wit and policie: vpon her browes, I haue comelinessse and beautie: vpon her brest, Here is strength and agilitie: on her right hand, Here are riches and prosperitie: yet vnder her feete, Hec omnia vanitas, All these are but vanitie:* and so let vs account them. Loue not the world much lesse the lusts of it, concupiscence of the flesh, of the eye, and pride of life. Imitate *CHRIST* thy head, hee despised the pride and pompe of it, in refusing a Kingdome, in washing his Disciples feete, *Iohn 13.* In preaching & practising humilitie, *Mat. 11.* in sustaining temptations and tryals, *Mat. 4.* in assuming our flesh, in chusing his fishing Disciples, in dying vpon the Crosse: hee crossed the couetousnesse of it, by possessing nothing, not so much as Foxes and Birds; in commending the godly poore, *Mat. 5.* in dying naked vpon the Crosse, hee crossed the lusts of it, in his innocent and spotlesse chastitie, in being borne also of a chaste Virgin: so thou, if thou be a right Christian after him, if one of his Church, despise these terrestriall things, seeke for celestially, *Col. 4. 1. 2. 3. &c.* trample the Moone, these momentanie things vnder thy feete: vse the world as though thou vsed

directing to liue and dye well. 343

vsed it not : looke at it and the things of it, as at a Lyon in a grate, subiect not thy selfe to it, be not the slaue of it, come not within the reach of it, it will teare thee, and (as the Panther and Hiena deale with Beasts) by fawning deuoure thee : looke at it therefore, and like it, as a Pilgrime, a strange Country, as a Traueller his Inne, onely to lodge in it for a few dayes or nights : alwayes be in readinesse with old *Samson* to depart as the Israelites were ready in a trice to depart out of *Ægypt* : loue this life so, that thou wilt willingly lay it downe, as thou puttest off thy garments when thou goest to bed, when *G O D* calls thee to sleepe in thy graue.

Thirdly, both from these premisses, vvee 3 Vse.
may gather an vse of Instruction; as also from the Text, wee may ground a doctrinall obseruation, concerning the nature of death, comfortable to the godly, to whom all things, yea, death it selfe happens for the best, chiefly if they grone vnder the Crosse : for, if life be so burthenesome, death must needs be beneficiall that vnlooseth our yoake, and takes the burthen from our vveakened natures vvearyed shoulders. Therefore death comes to the good man, to the crossed Christian, as *Moses* to the Israelites in *Ægypt*, to deliuer him : it comes to the godly, as *Pharaohs* Daughter to *Moses* fluctuate on the waters, as the Arke to *Noah*,

Rem. 2.

The benefits of death to a Christian vnder the crosse.

as *Obediab* to the persecuted Prophets, to preserue them; as the Angell to *Lot* in Sodomē, as *Abraham* to *Lot* in captiuitie, as *Dauid* to his captiue Wiues, to rescue them; as the Angell to *Peter* in Prison to set them free; as the Angell to *CHRIST* in his Agonic; as *Ionathan* to *Dauid*, to comfort them in extremitie; as *Iosephs* Chariots to old *Iacob*, to reioyce them; nay, as Gods Chariot to *Elias*, to carry them into the place of ioy; as the Angels to *Lazarus*, to carry them into *Abrahams* bosome. What shall I say more? as *Ionas* his Gourd to coole *Ionas* in his excessiue heat; like *Saul* to those of Mount Gilead, to help them in time of distresse; like the yeere of Iubilie to the Bond man; like the long lookt for husband to a louing wife; like newes from a farre Country like meate to the hungry, and drinke to the thirstie; like a messenger from *GOD*, with this message, *Afflixite, non affligam amplius*, I have afflicted thee, I will afflict thee no more, as God said in effect to *Abraham*, saith *Augustine*: thou hast had *temptationem fidei*, the tryall of thy Faith, now receiue *benedictionem pro fide*, a blessing for thy Faith; blessing vs, as the Angell did *Iacob*, after we haue wraisted with the worlds woes. Therefore the godly dead, as the Latine beares it (as is well obserued) are not so much said to be dead as deliuered, as removed, as redeemed from the worlds

Aug.

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worlds warfare: Therefore *Plinarch* calls death *Malorum remedium*, & *porius* *humanis calamitatibus*, euils relieuer, and calamities calmer : *vise ianna*, saith *Bernard*, & *perpetua securitas ingressus*, the gate of life, and ingresse to a sempiternall securitie : the onely Physitian that askes no fees (not so much as thanks) and yet cures all cares inward; all diseases outward, better then *Homers Moli*, then the Balme of *Gilead*, or that maruellous *Linguists Mithridate* : yea, it cures all,

Mortui, id est emeriti, quia rude domati, & absoluti à militia.

Dat cunctis legem, recipit cum paupere Regem; De consola. ad Apol.

*It spareth none, and yet befriends euen Kings,
And cures the cares of poore meane vnderlings;*

And therefore God oft-times, as our Proverbe is, takes them away soonest whom hee loues best : as many Parents know, that oft-times lose their *Iosephs*, euen that child, whom (by the appearance of graces in them) God and they loue the best, the rest being left them, whom they doe not so deservedly loue. Hence it is, that when there were but foure in the world; *Adam*, *Eue*, *Caine*, *Abel*, God tooke away *Abel* the best of them (for hee permitted his death though *Caine* gaue the stroke) and hee suffered the worst of them to liue still (saith *Ambrose*) as the greatest blessing to the one, and for a continued plague and

Lib. de Cain & Abel.

and punishment to the other. Yea, Christ himselfe the spirituall *Abel*, whose blood speakes better things for vs then *Abels*, was cut downe like a flower in the prime of his yeeres, at the age of three and thirrie, in the midst of his age, which hee might haue liued by nature, though hee was beloued of his Father aboue all creatures, Angels and Men. *Lazarus* was not a little loued of Christ as the Iewes noted, *Iohn 11.* in his resuscitation, yet hee dyed young; and though hee wept when hee raised him vp againe, to shew his power, hee wept (saith *Granatenus*) because hee was reduced and brought backe againe to the miseries of life.

* By Mr.
Stephens in
his World
of wonders.

Hence it is not altogether a Fiction in *Hecuba* (if his Workes as they are * defended, are no Fables) that when the Father of *Leobis* and *Bison* intreated the Gods for the greatest blessing vpon these his two Sonnes, in the morning they were found both dead in their beds. The like Boone was graunted to *Trophimus* and *Agamedes*, that built the Delphicke Temple to *Apollo*: the Morrell at least of all which, and such like, is this, that to many a speedy death is better then a prolonged miserable life: nay, that wee neuer beginne truely to liue till wee dye, *Iustus non vivit, &c.* The iust man neuer lives as hee would, till he come to that place where he cannot dye.

There-

Aug. de
ciu. Dei.
lib. 14. c. 25

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Therefore let the Meditation of these things comfort vs in death, and encourage vs against the terrors and feare of death.

I confesse (as wee haue already enlarged another poynt) that death is fearefull to all flesh, both man and beast, much more to a wicked man: stout stomacks haue beene agast and turned crauens at his grieſly face, euen as all the Troopes of Israell were affrighted when they saw *Pharaoh* behinde them, and the red Sea before them, the two lawes of death, ready to swallow them. And surely euen a resolute Christian cannot free his soule from relaxation when hee lookes onely at the corruption of the flesh, the palenesse of the face, the dissolution of the members, the obscurenesse of the graue, the lodge with wormes, the solitarinesse of the sepulcher, and lastly, the dissipation and annihilation of every part: but when hee considers againe, Natures course, Gods Injunction, his disposing Prouidence, Christs Passion, the bodyes Resurrection, the freedome and exemption of the soule from her inclosing prison, the Iubilie of the body from all bondage and scrutude: Faith preuaile, and Feare flies.

Euen as those that come from a Citie to a Country Village, Tradesmen, or the like, when their businesse is well dispatcht (saith *Christo-*
some) returne into the Citie with ioy againe:

so

Exhortat.

Hom. de
Diuite &
Lazaro.

So the Christian soule that comes from the new Ierusalem, the heavenly Citie, to traffique here in the low Countreyes of this earth, by the Organs of the body, if it haue well executed the duties of Pietie, Charitie, and Christianitie, to God and man, may with ioy returne like a Ship Royall, loaden with precious Marchandize, from whence it came: for, such a man dyes not, but departs.

Death is
onely a de-
parture out
of life, not
a finall de-
stroyer.

Hom. 36.
in Genes.

Hom. de
Martyrio.

Compar.
aquæ &
ignis.

From whence we slide into the third point, briefly, concerning the Epithite which *Simeon* here giues to death; hee calls it a *Departure*. From whence we may see partly into the nature of that which wee call Death: it is onely a *Departure*, a going, or transmigration from one place to another. Therefore vvhén *Abraham* speakes of his barrennesse, he vseth this phrased, *Ego vadā absq; liberis*, I depart this life, or goe away without Children. *Crysostome* notes his phrased, and thereupon implies, *Ecce iustus ille vix philosophatur, &c.* That *Abraham* doth truely in that word, *going away*, philosophize and dispute of death: which *Basil*, applying to the auncient Martyres, calls *Migratio quedam ad meliora, &c.* A migration to a better habitation: Philosophy calls it, The priuation of all heate; so *Plutarch*: or, *Privatio vite*, the priuation of life; so *Scaliger*, *Exercit. 307. Sect. 23.* All which titles and tearmes may still hearten the Christian to confront

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confront it in the very face courageously, according to *Bernards* counsell, *Volo mortem, si non effugere, &c.* That since they cannot flye it, they should not feare it, *Iustus mortem et si non cauet, &c.* since the iust man is not cautious to preuent it, let him not be too timorous to encounter it: nay, rather let him enter the lists (as the Persians went to battell) ioyfully, and with a shout, since it is but a Bugbeare, or a shadow without substance, a Serpent without a sting, a superficies, no positiue thing of it selfe; but the corruption of the subiect that God and Nature subiects vnto it: at the worst to the worst, an Executioner of a Rebelle; good to the godly, a rewarder of a faithfull Seruant; *Iosephs* Chariot to bring good *Iacob* from the Land of penurie to the Land of plentie, *Et quis non ad meliora festinet?* saith *Cyprian* in his Sermon vpon death, Who will not hasten to exchange for the better?

Lastly, we thinke, here is notably implied the immortalitie of the Soule; for, what is it which departs but the soule out of the body, which flies out when Death opens the doore that held it in, like a Bird out of the Cage, liuing else where, in pleasure or in paine, in *actu seperato*, in a seperated act: as also the Resurrection of the body may not vntruly be concluded; for, in a departure betwixt man and wife, friend and friend, there is a constant hope of

Epist. rogi

Mors bona
bonis, mala
malis.

of meeting againe: so these two friends which liue and loue together (like *Ionathan* and *David*) the soule and body shall meete together at the Resurrection: both which poynts of Christianitie as *Simeon* beleueed, and taught his Schollers, (being a great *Rabbi* and a Master in Israel,) so hee seemes to mee, to allude here vnto both, and to professe his faith in both.

The body
departing
shall re-
turne a-
gaine at
the Resur-
rection.

^a *Psal.* 17.
16

Psal. 49 15.

^b *Dan.* 12.2.

^c *Ezek.* 37.
10.

^d *Esa.* 16.19

^e *Iob* 19.25.
26.

^f *Act.* 24.15

Act. 17.32

^g *Iohn* 11.

Argu-
ments to
proue the
Resurrecti-
on of the
body.

To beginne with the baser part, the body, that it shall rise againe; howeuer it be a Mystrie scoffed at (because vnknowne) of the Iewish Saduces, scoffing Athenians, Braine-sicke Philosophers, stupid Stoickes, hoggish Epicures, disputing Peripatians: howeuer denyed by all the rabblement of these Hereticall Valentinians, Simonians, Carpocratians, Cerdonians, Seuerians, Basilidians, Hierarchites, and all the Libertines: yet it was the faith of all the Patriarkes, Prophets, and Apostles, from the first houre that by reuelation of the Spirit, or by the Word, it was manifested to the Church of God: it was the faith of ^a *David*, of ^b *Daniel*, of ^c *Ezekiel*, of ^d *Esa*, ^e *Iob*, ^f *Paul*, ^g *Martha*, *Iohn* the Diuine, of all the Saints, and so of *Simon*.

Let these Arguments confirmethine: first, Christ thy head is risen; hee is the first fruits of them that sleepe, and the pawne that thou shalt rise, being a member of his, ¹ *Cor.* 15.20.
where

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where my flesh and blood is, there shall I be,
(saith *Cassiodorus*) our *Ioseph* is in *Egypt* be-
fore vs.

Secondly, the redemption by Christ ex-
tends to thy body, as to thy soule: vvhich
body must rise againe, else Christs Passion were
fruitlesse and forcelesse.

Thirdly, the body, which (like *Simcon* and
Leui) was brother here in sinning, vvhich
soule, must in Gods equall remunerating Iu-
stice, be raised, to suffer in an equall measure
and proportion, as it hath sinned.

Fourthly, Gods promises which hee hath
signed with the finger of his Spirit, sealed with
the blood of the Lambe, to the Elect, of peace
and Immortalitie, cannot be of vigour and
vertue vnlesse their bodies rise.

Fifthly, the inseperable vnion twixt Christ
and his Church should be disioyned, if the bo-
dy rise not.

Sixtly, many absurdities vvhould follow,
which *Paul* addes *1 Cor.* 15. 14. 15. 16. 17.
whither I referre you, as that all preaching,
professing, and practise of Christianitie vvere
else in vaine.

Seauenthly, if in other cases witnesses be to
be beleecued, then those five hundred Brethren
mentioned *1 Cor.* 15. 5. 6. 7. 8. *Cephas* and
the twelue, *Iames* and the Apostles, *Mary Mag-
dalene* & *Paul*, that testifie Christs resurrection,
by

by necessary consequence confirme ours; *Rom. 8. 13.* which depends vpon Christs.

Eightly, these that haue beene brought to life againe after their departure, eyther by the Prophets, as the widdow of Sarepta's Son, by *Elias, 1 Kings 17. 22.* or the Shunamites Childe, by *Elizeus, 2 Kings 4. 35.* And the dead Souldier by touching *Elisha's* bones, *2 Kings 13. 21.* or by the Apostles, as *Dorcas* by *Peter, Acts 3. 40.* *Eniichus* by *Paul, Acts 20. 10.* or by Christ himselfe, as the widdow of Naims Son *Luke 7. 15.* *lairus* Daughter, *Mat. 9. 29.* *Lazarus* the brother of *Martha* and *Mary, John 11. 44.* and those which appeared in the holy Citie, when Christ rose, and ascended vp to heauen with him, (as *Augustine* thinkes) are all *Prædicia Resurrectionis*, types and figures of our resurrection.

Serm. de
Passione.

Illustrati-
ons from
nature, that
our bodics
shall rise.

Ninthly, we haue many resemblances both in the great Booke of Nature, and the little Booke of Grace; in the word, and in the world; *Isaacke* suruiuing in sacrificing, whom *Abraham* receiued in a figure, *Heb. 11. 19.* *Aarons* dry Rod that budded and blossomed, *Numb. 17. 8.* *Ezekiels* dry bones that came together, bone to bone, & flesh to flesh, *Ezek. 37. 8. 9. 10.* *Jonas* deliuey out of the Whales belly, are instances in the Word, In Nature: the Summer, living of Trees, Hearbs, Plants, &c. yea, of Corne it selfe, in their seeming Winters death, when

1 Cor. 15. 36
37. 38.

when their sap is in the roote: these beaſts, as ſome Beares, and Mice, &c. which ſleepe all Winter, and ſeeme to reuiue in the Spring: Swallows; Bats, Flyes, Gnats, &c. which by the Sunnes heate ſeeme to reuiue out of their cold ſowne: the Arabian Phœnix, which by her ſelfe-burning, preſerues the *individuum* of her kinde: the Sea-Vrchin, that rejoynes after her rending in pieces, after ſhe taſtes the ſalt water: Serpents that are renewed by caſting their old ſkinnes; the Sea-Lobſters by caſting their old ſhells; the Eagle by caſting her old bill: Mechanicall men that renew many things that are old; Image-makers that make againe their braſſie pictures by marring them; Bell founders that mend their mettall-worke by melting; the Silke-worme, that liues in the preſeruation of her kinde; by incloſing her ſelfe in her Clue; and dying: nay, man himſelfe, that in his generation receiues life into his fleſh, bones, ſinewes, and vitall powers, from a little liquid ſeede; that in his preſeruation of liues againe, out of ſownes, and trances, ſeemingly deſtroyed of breath and life; that in his augmentation, eating, and by naturall heate concocting and digeſting the dead fleſh of Goates, Sheepe, and Bullockes, makes them his owne liuing fleſh. All theſe ſpeake vnto my vnderſtanding, and confirme my Faith; that though Death ſwallow vs that are now

A 4

liuing,

Pomponi;
Mela de
ſeu orbis,
lib. 3. c. 9.

See the
Book writ
of the Silke
worme.

living (as the Whale did *Jonas*) binde vs (as the Philistines did *Sampson*) lay vs in our sepulchers, and roule a great stone vpon vs (as the Jewes did vpon Christ) yet we shall come to shore againe; breake these bonds (as the bird the snare,) and we shall be deliuered, vve shall flourish like *Noahs* Oliue tree, after wee haue beene vnder the water: yea, these bodies of ours, subiect to diseases, crushed, crazed, bruized, distempered, payned; the head, with Megrim; the lungs, with suffocations; the ioynts, with Gouts; the stronger parts themselves with shrinking in of the sinewes: these bodies which haue borne the burthen of the day, shall once with the Angels sing Halleluiah; these bodies of ours, I say, shall rise, besides these mentioned, wee haue many grounds of it: as first, the will of God that will haue it so, *Iohn* 6. 39. 40. Secondly, the oath of God that it must needes be so, *Heb.* 6. 13. Thirdly, we haue double Hostage for it; 1 the soules of the Saints, lodgers vnder the Altar, *Rev.* 6. 9. 10. 11. 2. Their bodies, lodgers in the graues, as our pledges till all things be restored, when they and wee shall be perfected together, *Heb.* 11. 40. Fourthly, the pawne of the Spirit within vs, *Rom.* 8. 11. All vvhich, are so many nayles in the Sanctuary to fasten our hope. Neyther shall wee onely rise but rise the same bodies for substance, though altered

Origen
periarct.
lib. 3.

altered for qualitie, to our further perfection. Wee shall come againe (I say) the same bodies in which wee haue departed hence: the same bones, bloud, arteries, skinne, flesh, veynes, sinewes, parts, members, *Iob* 19. 25. However, I cannot say in the same age: for, there shall be neyther childe nor old man, saith the Prophet; that is, neyther weakenesse of youth, nor infirmitie of age, but all shall be flourishing and perfect, like *Adam* and *Eue* in their Creation, some say, from *Ephes.* 4. 13.

Eph 65. 20.

The consideration of our returne after our departure, and of our resurrection at the generall Resurrection, for before that time none are, or shall be glorified in their bodies, neyther the Virgin *Mary*, whose Assumption is but a fiction, nor *Enoch*, nor *Elias*, nor the body of *Lazarus*, nor of those that rose vvith CHRIST *Mat.* 27. 52. (as *M^r. Leigh* proues pithily against all Papiſts) It is a matter of singular comfort; it is the Anchor of our hope; the life of our Religion (vvherein it differs from Paganisme and Turcisme;) the hand that holds vp our drooping soules in the Agonies of death; *Fiducia Christianorum, resurrectio mortuorum* (saith *Tertullian*.) This made the auncient Martyres goe to the stake, and burning place, as wee goe to our beds; this is that redemption of our bodies, vvich *Paul* mentions, *Rom.* 8. 23. the time of our re-

Vse Of
Consola-
tion.

In his Ser-
mon called
*The Christi-
ans Watch*.

The Chri-
stians com-
fort in the
Resurrecti-
on.

356 *Simeons dying Song,*

freshings, which *Peter* magnifies, *Mat.* 3. 19. the time of our Iubilie and reioycing, vvhich *Esay* fore-sees in the Spirit, and exulteth, *Esay* 26. 19. vvhhen the hungry shall be satisfied, *Mat.* 5. 6. when mourners shall be comforted, *Mat.* 5. 4. when there shall be no more grieſe, nor sorrow, nor paine, when there shall be a yeere of Iubilie, an end of our iourney, an accomplishing of our warrefare, a celsation from labour, a wiping away of teares, *Rev.* 17. *verse* 17. *Chap.* 21. 4. a putting off this mortall, and a putting on of this immortall, *1 Cor.* 15. 42. A change of our vile bodies, that they may be like his glorious body, *Phil.* 3. 22. Oh be glad of this yee Saints, reioyce and sing even as the little Birds are glad when Winter casts off her rugged mantle, and Summer brings his flowrie Spring; as Beggars vvhould be glad to put off their ragges, and be clad with Regall Robes. Let these comfort themselves in hope of this change and renouation, whose bodies are subiected to infirmities, weaknesſes and maladies: for, then it shall cast away (neuer to resume) all infirmities, impurities, deformities, tardities, saith *Augustine*. *Asa* shall not be gouty, nor *Moses* stammer, nor *Meptibosheth* lame, &c. let Cripples, Lazars, Beggars, Bedlams, lame Souldiers, Hospitall men, Spitlers, and all other impotent, distressed, diseased persons, apprehend this

De ciu. dei
lib. 12. c. 20

directing to liue and dye well. 357

this comfort, being conuerted Christians and belecuers.

Let all weake and wearyed wights vse this Meditation of the Resurrection, as *Jacobs* staffe to rest and relye on, in their passage ouer this worlds Iordan; as the clifts of the rockes to the Doves, and the stonie rockes to the Conies, to shelter them from the feare of death, the hunting *Nimrod* of the world: for, here is *Medicamentum vulneris*, &c. a precious Cordiall in all thy crosses, whether publique or priuate, of body or minde: nay, *Aqua vite*, to reuiue thee, when thou art dead sicke, or sicke to death, to know that the minute or the moment of thy afflictions here, shall be succeeded (nay exceeded) with an eternall waight of glory hereafter, at the resurrection of the iust, 2 *Cor.* 4. 17. 18. Thus the godly, *Dauid*, *Iob*, nay, Christ himseife, the afflicted Primitive Christians, that vnder *Antiochus* were racked and tormented, solaced their soules in the midst of their anxeties, with this melodious Meditation of the Resurrection, *Psal.* 16. 9. *Iob* 19. 25. *Acts* 2. 26. *Heb.* 11. 35. Which onely apprehension puls off the vizard from Death, pluckes off his Lyon skinne, exposeth him as an Hobgoblin, or meere scarre-Crow, to the godlies dirisfiou.

Let Atheists and Epicures scare him, that haue their portion in this life: let Infidels and

vnbeleeuers feare him, vvhose hopes of any better estate are languishing, and faint, and perish with their soules: let his name be as terrible to carelesse impenitent worldlings (as the name of *Tamberlaine* and *Zisca* once to Cowards) which like guiltie fellows, feare the face of the Iudge: but let those that haue learned Christ better, and know in whom they haue beleued, entertaine it as *Cornelius* did *Peter*, as the *Galathians* did *Paul*, as *Peter* did the Angell that brought him out of Prison, as that which makes the happiest exchange of a Mansion terrestriall for a Citie cœlestiall, a vaile of teares for mount Sion, a region of death, for the land of the liuing, an earthly tabernacle for an house eternall in the Heauens, 2 *Cor.* 5. 1. For, who is so improuident or imprudent, that desires to stay in an old smoakie decayed Cottage, ready euery day to fall on his head, when the Land-lord offers to reedifie it and to make it better (since euen Mice & Rats by Natures instinct, flye from an house that is inclining to fall.) Now this clayie Cottage of thy body, which is vpheld by the weak prop of breath and vapour, is euery day declining; bleise the prouidence of the Worlds great Architect, that when it falls, by resurrection, will raise the frame and the fabrick a thousand times both fairer and firmer then the first.

Secondly,

directing to liue and dye well. 359

Secondly, let the thought of the Resurrection be, as a consolation to thy heart, so a direction to thy life. Must body and soule meet together, and eyther be blessed together, or else for euer burie together after their departure? and doth their euermlasting weale or woe, blisse or bane, depend vpon thy good or euill life here? Oh then, spinne the short thread of thy abridged life well and worthily, that so it may tye a blessed peace to thy soule: runne thy short race here well, that thou maist obtaine an eternall Crowne hereafter: passe the time of thy dwelling here with feare: think as once *S. Ierome* that zealous spirit thought; *Quoties comedo, &c.* as oft as I eate, or drinke, or walke, or talke, or rise vp, or lye downe, I alwayes heare the Trumpe sounding, *Surgite mortui, &c.* As if yee dead, and come to Iudgement. Thinke of dying and liuing againe, of departing and returning, of reuiuing, and strict vnpartiall iudging; which thoughts let them not perish like abortiue fruit, but fixe them by these effects.

First, euery day awake out of the sleepe of some sinne, ere the darke night of death come, now in this lifes light that God lends thee.

Secondly, let it be a spurre to pricke thee to all good, and gracious actions.

Thirdly, a bridle to restraine thee from sin, both in the action and affection.

Vse 2. Of Direction,

Let vs liue holily to rise ioyfully.

Fourthly, let them be meanes to rouse thee from the bed of securitie, and to set thee on thy feete (as the Angell did *Elias*) in thy journey toward heaven.

Fifthly, as water poured out, to coole the furnace of thy furious affections, euen in thy youthfull and burning bloud.

Sixthly, a Diall or watch to direct thee how to spend thy time well.

Seauenthly, as a Fanne to winnow thee from the chaffe of sinne.

Eighthly, as a winde to scatter and disperse thy inordinate passions,

Ninthly, as a paille or Parke to keepe thee within thy limits and bounds.

Tenthly, as a Counsellor to redeeme thy time.

Lastly, a holy director (as it was to *Paul* himselfe) to cause thee in euery thing to endeavour to keepe a good conscience towards God and man, *Acts* 24. 15. 16.

The immortall soule dyes not but departs.

Thus wee haue seene that the body must returne to take part with the soule after the dissolution: the same foundation vwill beare this truth, that the soule is dissolued, it dyes not: for which cause *Paul* calls his death a dissolution, *Phil.* 1. 23. it departs, it dyes not: therefore *Simeon* calls death onely a *Departing*, and in the mouth of these two witnesses it is euicted that the soule is immortall: Death kills

kills not the soule, but onely lets it out as
Noahs Doue was let out of the Arke, as a man
 is let out of prison and fetters: for, *Plato* calls
 the body, *Ergastulum animæ*, the Prison of the
 Soule; as *Luther* calls it the Alse of the Soule; *Sam. l.*
 and *Erasmus*, *Sepulchrum animæ*, the Sepulcher *Sécul.*
 of the Soule: Now, death onely breakes open
 this prison doore, vnties the fetters of the sen-
 ses, vnlooseth this Alse, roules away the stone
 from this Sepulcher, lets out the soule, sends
graua deorsum, leue sursum, the grosse body
 downward, the soaring soule vpward: the
 soule is put here in *saccis vilibus*, in a base sacke,
 as *Ioseph* put his golden Cup and siluer trea-
 sure in *Beniamins* sacke. Now, Death (like *Io-*
seph Steward) opens the sacke naturally, or
 rips it vp violently, takes out the treasure vn-
 toucht; if any thing perish the sacke is vnrip-
 ped, the body destroyed; the soule is as safe as
Iosephs siluer: for, it cannot die, being vnmate-
 riall, and a forme abiding in it selfe; which
 forme cannot be taken away (like roundnesse
 or squarenesse from a Table) because it sub-
 sists not in the matter, but in it selfe.

Secondly, the soule is impenitrable, insuf-
 ferable, it suffers not of any externall agent,
 from the fires heate, or ayres coldnesse: it re-
 ceives no hurt from the frozen Ice of Nor-
 way, or the scorching Sands of Affricke,
 therefore receiuing nothing whereby it should
 decay,

decay, it cannot corrupt, or marte, or dye, since nothing in the whole world is contrary to it.

Thirdly, man is desirous of immortalitie : Now, how could hee desire it, and discusse of it? how should man so labour and seeke for immortalitie, some by skill and policie, some by martiall exploits, as *Hercules, Theseus, &c.* some by Soueraigntie, as *Alexander and Caesar*; some by Bookes; nay, some by villanies, as the burners of *Diana's Temple*; vnlesse mans soule were immortall? for, *Ignoti nulla cupido.*

Fourthly, God by creation infusing it, or by infusing creating it, gaue vnto it in the first originall the gift of immortalitie.

Fifthly, the rage of conscience in the wicked, their soules accusing them of secret sinnes, as *Caine*, and *Nero*, and *Herod*, of their murders; *Iudas* of his Treason; &c. their inward horrour appearing by their pale faces, trembling ioynts, dejected looks, as was scene in *Barabbar* and *Felix*; *Dan. 5. 6.* *Acts 24. 25.* their consciences, like Magistrates, commanding them to execute themselves, shewes they are more then mortall.

Sixtly, the effects of the soule, in humbring, diuiding, discussing; discoursing, remembring, affecting knowledge, desire of blessednesse, respect to glory, &c. shew it immortall.

Seauenthly,

Reasons
proving
the soules
immorta-
litie.

Seauenthly, if the Soule were not immortall man should not resemble G. O. D., neyther in Creation or Regeneration haue any part or participation of the Image of God, or any reuelations from God, or communications with the Spirit of God and our spirit.

Eighthly, else there should be no difference betwixt vs and Beasts, whose soules are in their bloud, *Gen. 9. 4. 6.*

Ninthly, else there should be no vse of Iudgement, of the day of doome, or of Christs second comming.

Tenthly, else were the godly of all men most miserable, if their hope were onely in this life, *1 Cor. 15. 19.* the Sonnes of *Belial* whose portion is oft greater in this world, then the Lords owne Saints (as *Dauid, Iob, Ieremie*, in their times haue complained) should else be in better case then they.

But since the Sunne of this truth shines clearly in the Scriptures, why should I giue any moe Reasons, which are infinite, both in Philosophy and Diuinitie: so adding light to the Sunne, and water to the Sea.

First, is not the argument that our Sauiour Christ vsed against the Sadduces, from *Exod. 3. 6.* authentique against Atheisme? God is the God of *Abraham, Isaac, and Jacob*, therefore the soules of *Abraham, Isaac and Jacob* are liuing stil though they be dead themselves.

Secondly,

Secondly, was not *Enoch* translated that he should not see death? *Gen. 5. 24. Heb. 11. 17.* then *Enoch's* soule still liues.

D. willet
his *Hena-*
pla in *Da-*
nielam.

Thirdly, had not *Daniels* prayer beene an ignorant and friuolous wish, as some note, praying for *Nabuchadnezzar*, *Oh King liue for ever, Dan. 2. 4.* If the life of his soule had not beene the obiect of his wish?

Mat. 17.

Fourthly, doth not *Elias* pray that the soule of his Hostesse Childe may returne againe into him? therefore it was not dead and extinct: (it is no matter where it was, it is as absurd to say that it was in *Limbo puerorum*, as *Papists* doe, as that the soule of *Lazarus* and *Jairus* Daughter was in *Purgatorie*) suppose it were in heauen: it was liuing where euer it was, euen as the soules of *Moses* and *Elias* were liuing and gaue motion to their bodies being vpon the Mount with *Christ*.

Fiftly, *Christ* promisseth *Paradise* to the penitent Theefe, *Luke 23.* the very day of his dissolution, of which hee had liuery and sea- sure, and present possession in his liuing soule, for his dead body hung all that day vpon the Crosse.

Sixtly, *Lazarus* dying was carryed into *Abrahams* bosome: what was carryed? his Soule, *Luke 16. 22.* as the wicked Angels fetcht the soule of the secure Churle to Hell, *Luke. 12. verse 20.*

Seauenthly,

directing to live and dye well. 365

Seauenthly, *John* saw the soules of those vnder the Altar, that were killed for the Word of Christ, *Rev.* 5.6.9.

All which, with infinite moe, being so many Arrowes shot against Atheisme, doe cuince that the soule is immortall, and that the spirits of the iust, here with old *Simeons*, after their departure from the body, returne to God that gaue them, *Eccles.* 12. 7. A truth that the very Heathen saw by the light of Nature, as appeares by their Writings, by *Antiochus* his Epistle to *Lisius*, wherein hee thinkes his dead Father translated to the Gods, *2 Mach.* 11. ver. 23. *Plato* in his *Times*, *Tully* in his *Diuinations*, and in his Booke of the sleepe of *Scipio*: *Pitthagoras* and the *Pitthagoreans*: *Thales Milesius*, *Hermes*, *Euripides* in his Tragedies: *Plutarch* in his Consolatory Epistles: *Seneca* in his Booke of immature death; yea, the Poets in their fictions of the Elizean fields, and the like, ayme all at this, more like Christians, at least Christian Philosophers and Poets, that the Heauens are *aterna animarũ domicilia*, the eternall mansions of good soules departed.

Let vs belecue this by the light of the Word, which they saw by the poore sparke of Nature; and let the thought of it still encourage thee (which is the Naile that I driue at in all this discourse) to looke Death boldly in the face, since to the godly it is but *Tisulus sine re*, a bare

Vse 5. Of
Consolation.
Chris,
What
death is to
the godly.
lib. 2. de
morte,

a bare title without any subsisting; a bare name,
 a blancke without a Seale : good (saith *Bernard*) to the good in regard of rest, better in
 regard of securitie, best of all as the way to life
 and immortalitie, being as *Ambrose* calls it, al-
 ledged by *Pontanius*, the birth day of thy eter-
 nitie, the repayer of thy lifes ruines, not abo-
 lishing but establishing thy best being. There-
 fore *Summum nec metuas diem*, &c. Feare not
 thy last fate, rather desire it with *Paul*, because
 it is but thy dissolution; be thankfull for it with
Simeon, because it is but thy departure; waite
 for it with *Iob*, because it is thy changings; then
 feare it, or fret at it, with the naturall and mor-
 rall men of the world. For, why should that
 eyther feare thee or fret thee, that cannot hurt
 the best, the greatest part of thee? If the gold
 be saued, who regards the losse of a rotten
 purse? If the Pearles within be preserved, who
 cares for the breaking of an old chest? If the
 costly Marchandize and loading of the ship be
 safe, what Marchant respects the ruines of a
 rotten Barge? If the living soules be not indan-
 gered, nor the best of the stuffe endammaged,
 wee care not so much for the burning of an
 old house : wee respect not the losse of the
 Cradle, if the childe be safe : the mangling of
 the cloaths, if the body be vnwounded. Now,
 that which the Gold is to the Purse, the Pearles
 to the Chest, the Wares to the Ship, the good
 Wines

directing to liue and dye well. 367

Wines to the Caske, the Honic to the Hiue, the Householder to the House, the Childe to the Cradle, the Body to the Garments; that is the Soule to the Body, as much more eminent and excellent as the thing contained exceeds the continent. If death doe setter the Body, and free the Soule, where is the losse? what is the crosse?

Secondly, is the Soule immortall and the Body mortall? then execrable is the folly of the multitude; and lamentable is the dotage of all sorts from the highest to the lowest, that spend & mispend their yeeres, dayes, strength, vvirt, vvealth, and all their Tallents, in pleasing, contenting, satisfying, and fulfilling the desires of the flesh, with the affections and lusts thereof; in decking, adorning, feeding and pampering this sluggish Atle, this rotten Car-
rion, the body, which perhaps shall take vp his Inne in the earth to morrow, and be meate for wormes; in the meane space neglecting and not regarding the soule, which is to liue for euer.

Oh how many millions of men and women to, euen amongst common Christians, may be arraigned, accused and conuicted of this folly and dotage (that in other things are politique *Galls's* and plotting *Iezabel's*) yet in this are witty fooles, in preferring the Purse before the Gold, the Caske before the Wine, the Hiue before the Hony, the Body before the Soule?

How

Vse 3. Of
Redargu-
tion.

was the death of good *Jacob*, that preuailing *Israel*, discrepant to his holy life; for he dyed quietly, making an end of his charge vnto his Sonnes, hee pluckt vp his seere into his bed, and gaue vp the ghost, *Gen. 49. 33*. After the like manner was the death of chaste and mercifull *Ioseph*, *Gen. 50. 26*. Of penitent and patient *Iob*, after hee had scene his sonnes and his sonnes sonnes, euen foure generations, *Iob 42. 16*. Of zealous and sincere *Dauid*, *1 Kings 2*. after hee had counselled and charged his Sonne *Salomon* to walke in the wayes and Statutes of the Almighty. Of *Moses* the faithfull Seruant of the Lord, who dyed when his eye was not dimme, nor his naturall force abated, though he were an hundred and twentie yeeres old, God himselfe being present at his death and buriall. So *Ioshuah* that courageous Leader of *Israel*, *Iosh. 24. 29*. *Aaron* the Lords Priest, who dyed before the Lord in the Mount Hor, *Numb. 20. 28*. *Eleazar Aarons Sonne*, *Iosh. 24. 33*. *Samuel* the Lords Prophet, *1 Sam. 25. 1*. with all the rest of Gods Children, Patriarkes, Prophets, Iudges, Kings, Martyres, Confessors, the learned Lights of the Church, such as *Ambrose*, *Augustine*, &c. as they haue liued holily, they haue dyed happily: of which in their seuerall Histories they haue given demonstrations, most of them, if not all, in these three particulars.

First,

Deut. 34

directing to liue and dye well. 371

First, that they were gathered to their Fathers in a mature and full age, full of yeeres; reaped like a Ricke of ripe Corne into the Lords Barne, taken like mellow Apples from the Tree of life: in which full age *Abraham, Isaac, Iacob, Iosuah, Iob*, with the rest before mentioned: as also the Patriarkes before the Flood, which out-liued them, with others of the faithfull, did blessedly yeeld their spirits, and quietly slept in the Lord; which blessing of long life being the promise annexed to that fift Commandement of Obedience, is peculiarly incident to the godly rather then the wicked, whose sinnes (as the Iuie kills the Oake) ordinarily abbreviate their dayes: or if any of the faithfull dye young, or in their middle age, before they haue attained to the yeeres of their Fathers, eyther by a naturall dissolution, as *Iosias*; or by a violent death, as the auncient and moderne Martyres; eyther they are taken away from the euill to come, as *Augustine* was immediately before the siege of Hippo, by the Gothes and Vandals: or else because they are ripened already in grace, and come to that maturitie, which G O D, in his fore-seeing wisdom knowes they would or could attaine to, and so are fitted for glory: or else they testifie the truth here to others confirmation, Gods glory, and their owne consolation.

Secondly, the Elect vsually haue their

Three things demonstrate that the godly dye in peace.

How many spend yeeres, and moneths, nay, all their precious time in hawking, huating, whoring, carding, dicing, &c. in scraping and gathering ycalow dust together, in doing workes morrall or sinfull, their owne workes or the Diuels? how many in doing nothing, or doing euill, or as good as nothing? How many women spend many dayes and houres, in tricking and trimming the painted sepulchers of their soules, I meane their bodies, in a Glasse, who (neuer considering how the glasse of their time runnes) spend not a moneth in a yeere, a weeke in a moneth, a day in a weeke, an houre in a day, in the publique or priuate worship of GOD, in looking into the Glasse of Gods word; prayer, meditation? &c. How many Citizens, and Countymen, of all sorts, spend the vvhole fixe dayes in catering and purueying for the body; who grudge God his Sabbaths, for the prouision of their soules? such men, eyther they thinke they haue no soules, or that their soules shal die with their bodies like the beasts, liuing like Libertines and Epicures: as their faith is like the Saduces, which denied any Spirit or Resurrection, or soules immortalitie, as *Iosephus* testifies of them. Oh we had need cry to such deluded franticke men, and tell them, that they haue soules, and soules immortall, to raigne with GOD, or to be plagued with the Diuels, after their departing out of the body.

His

Iosephus
antiq lib. 8
c. 1. & de
bello Iud.
lib. 3. c. 7.

His hoped Pacification.

In these words,

In peace.

NO W follows the last part of this holy Hymne; *Simeons Quiescit*, or his Pacification, God suffering him to depart in peace, *Calu-
nin* and *Bucer* renders *Simeons* minde thus; *Nam libenter, sedato & quieto animo moriar*; Lord, now I depart willingly, with an appeased heart, and a serled soule, since I haue seene thy Christ.

From whence I gather, that a good man that liues piously, alwayes dyes peaceably. It appeares here in *Simeon*, so in the rest of the Saints; as in *Abraham*, to whom it was promised, *Gen. 15. 15.* that hee should goe vnto his Fathers in peace, and should be buryed in a good age: which promise was plentifully performed to *Abraham*, for he yelded the spirit, dyed in a good age, an old man, and of great yeeres, *Gen. 25. 8.* So *Isaac*, the Sonne of Promise, gaue vp the ghost, and dyed peaceably, being old and full of daies, *Gen. 35. 29.* Neither

Doctrines

Godly
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wayes die
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directing to liue and dye well. 371

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in their
deaths.

wishes, and the fruition of their desires ere their departure, to the 'great satisfaction of their soules; the contentation of their hearts: the corroboration of their faith, and the sealing pledge of Gods speciall loue vnto them: thus *Simeon* ere his death, had CHRIST in his armes, which was the desire and longing of his heart. So *Abraham* saw Christs day before his death, in the spirit, and reioyced: what did old *Israel* so long after in the whole world, (except the sight of *Shilob*, the *Messias* in the flesh,) as to see his darling *Ioseph*? which longing of his the Lord satisfied at the full ere his death: for, his dying eyes did not onely see *Iosephs* face, but his seede, *Ephraim* and *Manasses*, *Gen.* 48. 11. What did *Moses* desire more then the fruition of Canaan, the promised Land? Now, euen before the Lord shut his dying eyes, the Lord tooke him vp into a mount, and as a relish and a taste of his fauour, gaue him a sight of Canaan, *Dent.* 34. ver. 1. 4. In what could *Dauids* heart be more settled, then to see his Throne settled in *Salomon* his Sonne; which his desire was accordingly accomplished, for his eyes did see what his heart desired; for which hee blessed God *1 Kings* 1. 48. And the like ordinarily falls out, as many aged Christians at this very day can bring in their experienced *probatum est* (as many that are fallen a-sleepe before them could haue

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haue testified) how the Lord hath heard their requests, and granted the desires of their soules, in these and these particulars before their deaths.

Thirdly, the godly expresse the hidden ioy, and inward peace which they finde within their soules, by their seasoned and sanctified words of grace, which they breathe out as a sweet Perfume, from holy hearts, to the refreshing of others, vpon their sicke beds, with which they vsually winde vp the thread of their life: words so good, so gracious, that they are worthy to be writ in Letters of Gold, and for euer to be remembred, as they are recorded in the sacred Cannon, and collected by holy men, from the Saints of latter times.

For example, vvhhat a sweet gratulatory speech is this of *Simeon*, in his farewell to the world? *Lord, now lettest thou thy Seruant depart in peace, &c.* Every word hauing his waight and Emphasis. Ponder the last Sermons that *Moses*, and *Ioshuab*, and *Samu-^l*, these faithfull Seruants of the Lord made immediately before their deaths, vnto the Israelites, Gods chosen people: how zealously they perswade to the seruice of the true God, disswade from Idolatrie and false Gods; enumerate Gods speciall mercies, exhort to obedience, dehort from rebellion against God and their Superiours; proclaime the promises to

The last words of holy men are holy.

the obedient, pronounce mercies to allure, denounce iudgements to terrifie the disobedient, blessing GOD by gratulatory Songs for his benefits, and blessing the people in their Tribes (*Dent. 32. & ch. 33. Iosh. 12. 1 Sam. 12.*) and a man shall see the peace they had in their hearts, by the grace of their lips.

The last words of *Iacob* were blessings and prophecies. Of *Ioseph*, were admonitions and cautions: the one to his Sonnes, the other to his Brethren, *Gen. 49. Gen. 50.* The last words of *Dauid* were his charge to *Salomon* his Son, concerning Gods worship, and the gouernment of his Kingdome, *1 Kings 2. vers. 3. 4. 5. 6. &c.* The last words of *Stenen*, the first Martyr after CHRIST, were prayers for his Persecutors, *Lord, lay not this sinne to their charge, Acts 7. 60.* Last words reuealed of the Theefe on the Crosse, that *bonus Lairo*, good Theefe, that so happily stole Paradise, were; *Lord, remember mee when thou comdest into thy Kingdome, Luke 23.* The seauen last words that Christ spoke vpon the Crosse, to the Daughters of Ierusalem, to his virgin-Mother, to his beloued Disciple *Iohn*, to God his Father, to the penitent Theefe, as recorded by the Euangelists, explained by *Ferns Nabunnus* and *Guenarra*: these, and all these of holy men in the sacred Cannon, and of Christ himselfe (as one speakes of *Cyprians Epistles*)

referunt

See 1 Sam.
22 & 23. 1

Gregoric.

De Pas-
sione.

Mons Cal-
uarie.

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referunt pectus ardore plenum; shew their deaths were full of peace as their liues were full of grace.

If I should instance in all the rest of this kinde, and set downe at large, the gracious words, like Apples of Gold in Pictures of Siluer, that haue proceeded out of the mouthes of Saints, euen when they lay vpon their sicke couches, drawing their last breath (testifying their faith in Christ, their hope of Heauen, their zeale for Gods glory, their sorrow for sinne, their sealed pardon.) Or when they were to be martyred, and sacrificed by fire, as they are collected and recorded by Ecclesiasticall Authors, *Eusebius*, *Nicophorus*, the tripartite History, the Centuries, M^r. *Foxe* his Martyrologie, *Grineus*, M^r. *Perkins*, and others, to whom I referre you; It would easily appeare that where the Premises are Grace in Life, the Conclusion will be Peace in Death.

Let vs chew the cudde in the Meditation of some particulars. The last words of *Peter* in his crucifying death were thus to his wife; *O Coniux, memento Domini*, Oh Wife remember the Lord Iesus. Of *Polycarpus*, were prayes and prayers. Of *Cyprian*, *Salus mea, virtus mea Christus Dominus*, Christ the Lord is my strength and my saluation. Of *Ambrose*, *Nec pudet viuere, nec piget mori, &c.* I neyther am ashamed to liue, nor grudge to dye, because I

What speeches the Saints haue vttered in their deaths.

Apothegmorian-tium.

How to dye well. Euseb lib. 3. cap. 30. Idem lib. 4. c. 15.

Paulin. in
eius vita.

Possidon.
in eius
vita.

Oswaldus
Miconius
de Zwin-
glio, anno
1536.

Obijt anno
Christi.
1564.

*See a little
Book from
the Morti-
rologie ga-
thered, cal-
led, *The
deaths of
holy Mar-
tyres.*

haue a good Iesus both in life and death. Of
Augustine, It is no great matter that wood and
stones fall and raine, or that mortall men dye,
vſing that ſentence of *Dauids* *Psalmes*, which
alſo *Mauricius* the Emperour vſed, when hee
was ſlaine by *Phocas* his Centurion: *Iuſt is the
Lord, and righteous is his iudgement.* *Zwinglius*
thus, when hee was wounded in the wars mor-
tally, *Well goe to, they may kill my body, my ſoule
they cannot.* *Erasmus* dying in the houſe of
Jerome Strobenius, breathed out his ſoule, cry-
ing thus, *Chare Deus, &c.* Deare God, oh
God my mercy, deliuer me; make an end, oh
Chriſt, and ſaue mee. *Peter Martyr*, ſaith *Sim-
ler* and *Bullinger* that were preſent at his depar-
ture, confeſſed his faith, acknowledged Chriſt
his Sauour, expounded and applyed Scrip-
tures, exhorted his Brethren, and in his death
was wholly diuine. So was *Oecolampadius* that
burning Lampe in Gods houſe, who ſupplied
with the oyle of grace, gaue a wondrous light,
euen in his death, as appeares by *Grinius* his
Epiſtles to *Fabritius Capito*, and others. *Lu-
thers* death reſounds ioyfull prayſes for Gods
reuelation of the truth vnto him, and victory
ouer the Romiſh Antichriſt. *Caluin* (as *Beza*
reports that heard him) with *Dauids* heart
dyes, not ſpeaking, but ſinging out *Dauids*
Psalmes. **Ridley, Latimer, Hooper, Saunders* :
with many moe conſtant Profeſſors, dyed de-
ſirous

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siours of the fire, saluting the Stake, professing their Faith, confirming their Brethren, and calling vpon God.

If I should ascend a little higher, and looke into the sicke Couches of Emperours, Kings, Queenes, Dukes, Earles, Nobles; which, like those *Bereans*, *Acts 17.* were truely noble indeed, I should occasion you to magnifie Gods mercies, in calling some great ones, vvho by their workes and words, as liuing so dying, testified that their Graces did equalize their Greatnelle. I might instance in *Charles* the fift, in *Theodosius* the great, in *Maximilian* the second, in *Stephen* King of Poland, in *Frederrick* the third, Prince Elector; in *Ferdinand*; in *Queene Anne Bullen*; in *Ioahn Gray*, the Duke of Suffolks Daughter; with diuers others. To omit the last words of *Chrysostome* dying in his exile, of deuout *Bernard*, of *Ignatius* the Martyr, of these Belgicke Lights, *Phillip Melancthon*, *Tremellius*, *Musculus*, &c. with many more: some whereof thankfully recording the benefits they had receiued from God in life, spirituall and temporall; some, powring out their soules for the good of the Church; which they haue bequeathed vnto Christ; some discoursing of the vanities of this life of the fruits of sinne, of the miseries of man; some reioycing in the Spirit, for the mitigation of their paines, the consolations vvhich they

How great
men haue
liued and
dyled good
men.

they felt from the Spirit, their vnion vwith Christ, their happy passage into Paradise, their transmigration vnto their Sauour; exulting at the ioyes of Heauen which then they haue scene, as *Moses* saw Canaan, and in part tastede nay, some as it were by a Propheticall Spirit, illuminating them as it did *Jacob* and *Ioseph*, fore seeing and fore-telling what should happen after their deaths, as *Iohn Huse* and *Ierome* of Praige did, concerning the Papacie, haue all of them, here with *Simeon*, departed in peace.

And though some amongst the Heathens, as *Cyrus*, *Caesar*, *Augustus*, *Titus*, *Traian*, *Seuerus*, *Adrian*, *Pompey*; as also some of their Philosophers and Poets, as *Aratus*, *Socrates*, *Aristotle*, *Anacharsis*, *Antisthenes*, *Theophrastus*, with others, haue spoke, to admiration, concerning the necessitie of dying, the miseries of life, the exprobration of Tyranny, the soules immortalitie, the true God, which they called *The thing of things*, to whom they haue called and committed their Children; as their Apothegmes and speeches are recorded by *Plutarch*, *Zenophon*, *Laertius*, and others, yet they haue come so farre short of Christians, eyther in their ciuill acts and morrall workes living, or their words dying, that it is as easie to discern betwixt them, the strength of Nature, and the fruits of the Spirit, as betwixt conduit water and *Aqua viva* by the taste.

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Now the Reasons why the godly depart in peace are these.

Reasons
why the
godly de-
part in
peace.

First, the Promise of God, which must needes be accomplished, that *Peace shall come*; that *they shall rest in their beds every one that walketh before the Lord, Esay 57.2.* which promise as it was verified in *Enoch* and *Elias*, that vvalked vvith G O D, so it shall be in all the faithfull.

1

Secondly, they haue peace with God, with whom they are reconciled by Christ, which is their peace; and therefore they must needes haue peace in God, going out of the world to God, who haue had peace with God in the world, from whom they haue beene absent in the body.

2

Thirdly, they haue that peace of God in their owne conscience, which passeth all vnderstanding, *Phil. 4.* which setteth them in an assured perswasion of the loue of God to them in his Christ, the Lord shining in their hearts with the beames of his Spirit, and the memory of all their well done deedes then reflexing vpon their vpriight consciences, fill them euē full of hidden ioy, and inward peace.

3

These Reasons might be amplified, and many moe added, but I hasten to the Vses, being onely intercepted with some Obiections of carnall reason, vvhich must be removed.

Causes re-
moued
that ble-
mish the
deaths of
the Saints.

Obiect. 1.

Obiect. 1. The first is this; Death is the wages of sinne, *Rom. 6. 23.* the curse of the Law, *Gal. 3. 10.* theemie of Christ and his chidren, *1 Cor. 15.* How then can it be good?

Ans. I answere, the nature and propertie of death is altered by the death of CHRIST to the godly, to whom it is a short cut to heauen; it is onely a curse to the reprobates, whom it sends to hell; euen like the red Sea, that drowned onely the Egyptians, but gaue a passage vnto Gods people into the Land of Promise.

Obiect. 2. Christ, *Ezekias* and *David*, prayed against death, therefore it brings no peace.

Ans. Wee haue shewed the reasons of *Ezekias* and *David*s prayer before: the first wanting Issue to succede him, the second being afflicted with an issue of sinne, which was not healed, which caused for the time, both their doubts and feares: for our Saujour Christ, he prayed not against death simply, for he dyed willingly (else his death could not haue merited) hee prayed for the remouall of the cup of his Fathers wrath, being the curse of death.

Obiect. 3. The godly oft dye sodainely, therefore not peaceably: for, sodaine death is a Iudgement against which we pray.

Ans. Death is not euill because it is sodaine (for the last Iudgement shall come sodainely, and yet not euill) but it is euill to the

vnprepared, as to the wicked Mammonist, *Luk. 12. 20. 21.* Secondly, it is neuer sodaine to the Christian in respect of preparation, eyther more or lesse, generall or speciall, which preparation, if it be the shorter, God accepts in their intention, as he did *Abrahams* sacrificing *Heb. 11. 17* of *Isaack*, as hee did *Dauids* in building him a Temple: if they haue no more time then with the Theefe on the Crosse, to implore Christ to remember them; with the Publican to giue one knocke on their penitent breasts, with *Peter* to giue one shrike vnto Christ, crying, *Helpe Master*, who dare say but with that outcry they awaken Christ? If *Moses* and the beleeuing Israelites had beene cut off sodainely by *Pharaohs* Sword, or the surging waues, if *Peter* had sunke when hee walked on the waters, if the Disciples had beene lost when they were tossed in the tempest, if *Paul* had beene drowned when hee suffered shipwracke, wee should haue thought their deaths sodaine in the execution; but who durst haue censured them in respect of preparation? no more then we censure *Mephibosheth* that was slaine in his bed, or *Bethlems* Children, or those that perished in the French Parisian Massacre, by the diuels meanes, & the Duke of *Guize*; or *Ionathan* that was slaine in Battell; or *Abner* that vvas killed by *Ioab*. Nay, I know none of iudgement that dare censure the soules of *Iobs* Children,

and

Quest. ad
Dulc. c. 14.

and of *Lois* Wife, that were taken away in the act of seeming sinnes: I thinke with *Augustine* that God respects not, *quo modo*, after what manner, as *quales morimur*, what manner of ones wee dye, in Christ, or out of Christ. We came not together hither, but like the Labourers in the Vineyard, some at one houre, some at another, so must wee goe forth, some sooner, some later.

Obiect. 4. But some of the godly rave, rage, blaspheme, behaue themselves like frantique men; nay, seeme to despayre.

Ans. First, these are the effects of their Melancholy, or are to be imputed to burning Feauers, the Collique or other violent diseases, the fruits onely of their infirmities, or at the most the temptations of Sathan, which the diuell must answere for; not they, being rather passive in these sins then active: and therefore they not arguing any want of loue towards God, any deliberate purpose of sinning, but weakenesse of Nature, tendernesse of conscience for sinnes committed, they hinder not their peace.

Secondly, wee see ordinarily, and I can speake it by certaine experience, in the visiting of many, that these by Gods mercy recovering againe the vse of Reason, they seriously repent of these infirmities, their faith appearing like the Sun from vnder the darkening cloud.

Thirdly,

Thirdly, these and all other vnknowne sinnes, are pardoned and buryed in Christs death, to those that are in Christ, *Rom. 8. 1.*

Fourthly, in the matter of saluation God oft workes by contraries, and by the gates of Hell brings his Seruants to Heaven. Therefore let vs not play the arrogant Critiques in condemning those that haue liued well, eyther of Impietie or Hypocrisie, by their deaths. Let vs looke into their former courses of life and conuersation: let vs iudge charitably and Chrillianly, as wee would be iudged in the like case.

Obiect. 5. But Gods Saints are at their deaths most of all molested, assaulted, and tempted by Sathan; some in one nature, some in another, as was the good M^r. *Knox*, and M^{rs}. *Katherin Stubbs*, and others. How then can they dye in peace?

Ans. Many of the godly (God tying and chaining vp Sathan) dye, as here old *Simeon*, and others before recited, as a Torch or Fire-brand, without sense of paine or tryals, *Esa. 57. vers. 1. 2.*

Secondly, *Exercetur in praelio, ut maiori remunerantur premio*, they are exercised in the last combat, that they may receiue the more ioyfull Crowne of conquest.

Thirdly, by Faith, Prayer, and Gods Word they resist Sathan as Christ did, *Mat. 4. 4. 7.*
and

and hee, like a Crocodile, pursued, flies away, *James 4. 7. 1 Pet. 5. 9.* for, the godly, in that houre laying holde vpon the promises, flying vnto Christ, hee manning their cause, the holy Spirit assisting, vvhhen Sathan looks for the greatest victory, hee receiues the greatest foyle.

Obiect. 6. But some that goe in the rancke of the godly, haue dyed of the Plague and Pestilence, which hath beene vsually sent as a iudgement for the sinnes of disobedience, vncleannesse, diffidence, &c. vpon the Israelites and others, from which the godly are promised to be preserued, *Psal. 9. 10.* How then die such in peace that die of the plague?

Ans. First, that promise of preservation from the Plague in the Psalmist, is to be vnderstood of those Iewes that in *Danids* time were vntouched with it.

Secondly, then the Plague came by Gods immediate hand, now by meanes.

Thirdly, the godly are preserued from it, as it is a curse, but not as it is a fatherly correction: for, doe wee not thinke that many Christians in Corinth, died of the Plague, *1 Cor. 11. 30. 31*? In these great Plagues which *Grosius* hath mentioned in his Tragicall Histories, which haue swept away whole Countries, with these that haue raged in particular Cities, as in Venice, in Florence, the yeere of our Lord. 400.

*Numb 25.
2 Sam. 24.*

*Vide pag.
30. 38. 45.
54. 92. 36.
Hinningi
Grosij.*

in which thirtie thousand : or in Constantino-
ple, when *Leo Isaurus* ruled, wherein there
dyled three hundred thousand Citizens (as
both *Volaterran* and *Agnatius* testifie,) shall
wee say that none of these dyed the Seruants
of God? Shall wee censure *Alphonfus* the clea-
uenth King of Spaine, that good *Ladonicke*,
with his Sonne *Iohn*, many zealous Diuines,
as *Bera* and others, for bad men, because they
haue dyed of the Plague? Suppose it be an ac-
curfed death; did not Christ, the penitent
Theefe, *Peter* and *Paul* which were crucified
by *Nero*, with their heads downewards, dye
an accurfed death, euen the death of the
Crosse.

Fourthly, besides, is it not Gods visitation
like other diseases?

Fifthly, is it not oft-times sent, as *Cyprian*
well notes, as well for the sinnes of those that
liue, as of those that dye, as appeares in the
Plague sent vpon *Dauids* Sheepe, when he the
Shepherd sinned in numbring of them.

Sixtly, is it not a disease, though sharpe, yet
short, and more tollerable then the Stone,
Drop sic, Gout, Pallie, or the French disease?

Seauenthy, did not *Dauid* desire this kinde
of death, rather then eyther Famine or Warre?

Eightly, nay, haue not Gods Saints, as name-
ly, *Iob*, for many moneths together beene
troubled with a more grieuous maladic?

Cc

Ninthly,

Lib. de
Mortali-
tate.

Ninthly, is not God very mercifull to many that dye of the Plague, that haue their senses and memories, till the last houre? are not those blew spots which appeare, Gods tokens, as they are called, fore-warning them that haue them, as God did *Ezekias*, to prepare themselves, for they must dye?

Lastly, is their any death, much lesse this, can hinder the soule after her departing from Gods present and immediate fellowship, or the body from a glorious Resurrection? and, what if none visit the afflicted in this sort? the fewer that gaze on them, the fitter they are to looke vp to God. And what if they dye and vwant solemne buriall? what preiudice is that to the bodies resurrection, or soules saluation?

Obiect. 7. But some of the godly dye of Famine, as did *Lazarus*, from which God promisseth to preserue them, *Psal.* 34.

Answer. First, it is vncertaine whether *Lazarus* dyed for want of food, or the violence of his disease.

Secondly, this death is rare, and seldome falls out, God providing for his (as hee did for *Jacob* and *Elias* euen in Famine) but if this happen, God armes his with patience, and strengthens them with the assured hope of life eternall, as hee did the persecuted Hebrewes, who were exposed to nakednesse and hunger. *Heb.* 11. 38.

Thirdly,

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Thirdly, the Promise is conditionall, as all others are that concerne these outward things, which fall alike to all. *Eccles. 9.*

Fourthly, some vnderstand the place in the Psalmist, concerning the soules of Gods Saints, which are fed with the hidden and precious Manna of the Word, to life eternall, *Iohn 6. Apoc. 2. 17.*

Obiect. 8. But some are slaine by their enemies; these dye not in peace.

Ans. Yes; for no death can seperate Gods Children from his loue, *Rom. 8. 38.*

Secondly, though they kill the body, as *Cain* did *Abels*, the Philistines *Ionathans*, &c (as *Zwinglius* said in the like case, as you haue heard) they cannot kill the soule.

Thirdly, it is a priuiledge if they dye in Gods cause, and procures them a greater increase of glory. *Apoc. 14. 13. Mat. 5. 8.*

Obiect. 9. Lastly, it is obiected, that some of the godly, as *Sampson* and *Rahab*, haue killed themselues, others haue done the like in our dayes. How haue these dyed in peace?

Ans. For *Rahab*, it was a weakenesse in him, if hee were a good man, or a wickednesse if he were not. For *Sampson*, what hee did was typical, as he prefigured Christs death, that ouercame dying.

Secondly, it was by a speciall instinct and motion of Gods Spirit inimitable: no more

*Vide Po-
lani Synt.
de inter.
Scrip.
Lelius de
expresso
dei verbo.*

then *Abrahams* sacrificing his Sonne, for those which our experience instanceth in. I confesse it is a ticklish point; and the knot is hard to be loosed.

I know that *Saul*, *Achitophel*, and *Judas*, that killed themselves, are noted in the Scripture for reprobates. And it seemes that those which doe this inhumane deede, doe not for the instant thinke of hell torments, yet vvhath then? God neuer forsakes his chosen: Secondly, his mercy is bottomlesse; from the Ocean of which mercy, hee may distill some drop of grace at the last point of time.

Thirdly, this act is done commonly in some Frenzie or predominant Melancholy, when they are not themselves.

Fourthly, Sathan is a wilie Serpent, that obserues his aduantages, and the Lord knowing his malice and wickednesse, and mans frailtie and weakenesse, punisheth this sinne, (as he did the first sinne, wherein this Serpent vvas chiefe actor) more in Sathan the agent, then in man the patient.

*Adams sin
in Paradise*

Fifely, many Selfe-murderers liue after the selfe inflicted farall stroke, and repent ere they dye. Let vs iudge the best of them, and pray to GOD to give vs grace neuer to yeeld to the like temptations. *Amen.*

And now these Doubts discussed, these Obiections remoued, we come to the Vses.

The

directing to liue and dye well. 389

The first is this: is it so that the Seruants of the Lord doe dye in peace? wee must then if wee meane to dye well, as the Lord shall ipable vs, learne to liue well. If wee will dye in peace, wee must liue the life of grace: for, it is not *iam vetus, quam verum*, so properbiall as true; *Qualis vita, finis ita*, as is the life, so is the death. Instance in all particulars in the Scripture, from the first line in *Genesis*, to the last Letter of the *Revelation*, and wee shall neuer see otherwayes, excepting one example of the Theefe vpon the Crosse, which is particular, miraculous, vpon a speciaall occasion, to magnifie the effect of Christs bloud, and the power of his Passion, to eternize his mercy that gaue life euen at his death; and to shew and demonstrate his Deitie, that at the lowest ebbe of his crucified Humanitie, was able to saue a soule, to strengthen the Disciples, and allure the vnbeleeuing Gentiles: I say, excepting him, which is an extraordinary example, and not to be propounded as a president by any presumptuous soule; wee shall not finde any one that liued ill and dyed well; but that had the Prologue of their euill life shut vp with the Tragedie of a damned death. Looke vpon *Cain* the murtherer, that desperate Runne-a-gate, on the licentious Worldlings, on *Lamech* the scauentie times auenged Polygamist; on polluted *Onan*, and wicked *Err*; on vnclenae

Vse 1. Of
Instructi-
on.

Hee that
would die
well must
liue well.

Gen. 4.

Gen. 7.

Gen. 4. 24.

Gen. 38. 8.

30.

Those that
have liued
wickedly
died wrat-
chedly.

Examples.

Sodome, with her Sister Gomorrah, *Gen. 19. 25.* on rebelling Israel, hard-hearted Pharaoh, obdurate, superstitious, and irreligious Egypt, *Exod. 6. 7. 8. & ch. 14.* on disobedient Saul, *1 Sam. 15.* on lying, leuitically equiuocating Gehezi, *2 Kings 5.* on the euill Achan, treacherous Achitophel, traiterous Indas, adulterous and murderous Herod, bloody Ioab, couetous Ahab, persecuting Iozabel, deluding Ananias, deceiuing Saphira, cruell Antiochus, proud Hamman, vsurping Abahia, rebelling Absolon, with millions mee: looke at their liues, obserue their deaths; peruse their Stories, paralell their doings with their sufferings, and tell mee if they haue not scaled vp and concluded sensuall and sinfull liues with cursed dearks: nay, as the Prophet saith, *Goe yee to Calneh and see, and from thence goe you to Hamath the great; then goe to Gath of the Philistines: looke vpon Ioppa, behold Tharsus, wonder at Ninus the pride of Assur, gaze vpon Babylon the beuities of all the Chaldees honour. And as you passe by, cast your eye vpon Ierusalem, that virgin Daughter Sion. And if you please reflexe vpon proud Troy, renowned Carthage, famous Constantinople, learned Athens, rich Thebes, warrelike Numantia, populous Samaria, ancient Rome, old Antwerpe; and when you haue viewed them all, in the Map of your retyred Meditations, tell these renowned*

nowned places, these wonders of the vworld, that sinne hath sackt them, that pride hath beene their period, that their faults haue caused their fall; that they haue beene miserable because vnmindfull of God and of themselves; that they with their inhabitants, because they haue wanted grace, haue wanted peace.

But if these be to generall for thy application, descend into particulars; runne ouer Histories, read the Tragicke parts that wicked men haue acted vpon the Stage of this world, and marke their ends, when Death hath struck them *Non-plus*. Leave all other sinnes and sinners; looke on these that cyther haue broadched errors Heretically, or resisted or persecuted the truth obstinately and cruelly; and you shall see them dying horribly: you shall see blasphemous *Cerinthus* killed with the ruines of an house, as he was sitting in a Bath at Ephesus. *Manes*, the Father of the Manichees, exposed to the teeth of Dogs, with his skinne flaine off by the command of a Persian King. *Arius*, that hellish patrone of the Arians, voyding out his bowels with his excrements. *Olimpius*, stricke with Thunder, by a three-fold Dart from Heaven, for his blasphemies against the Trinitie. *Nestorius* perished in Egypt, by the rotting of that tongue of his which denyed Christs humanitie. *Tandemius*, that Gygantean and profane contemner of

The fearful ends of Heretiques and Persecuters, in euery age.

Euseb. lib. 7. cap. 20.

Theod. lib. 1. c. 14.

Sabellicus lib. 5. c. 4.

Euagrius lib. 1. c. 7.

Ann. 1553.

Euseb. lib. 10. c. 8.

Euf. lib. 3.

c. 13.

Oros. lib. 7

c. 11.

Euf. lib. 9.

Vide Zonara.

ann. 113.

lib. 2.

Euf. lib. 8.

Cent. 1.

c. 12. Hist.

Eccles.

the Word and Sacraments, clouen to the
braine by a sailing Priell, *Michael Sernetus*
burned at Geneva. *Maximinian* the Tyrant,
smite with a sodaine plague from God, his
eyes swelling, his whole body burning, so dy-
ed. Cruell *Domitian*, the next persecuter after
Nero, slaine by his Wife and Seruants, and bu-
ryed like a Dogge. *Lucius Verus* cut off by
an Apoplexie, the eleauenth yeere of his cruell
raigne. *Maximinus* the Thracian, murthered
by his Souldiers. *Decius* drowned in a puddle.
Valerian, King *Sapor*s slaue, after his persecu-
tions, had his skinne pluckt off his rotten car-
kasse. *Dioclesian* with his Collenge, butcher-
ing seauenteene thousand Christians in thirty
dayes, consumed miserably, in his Frenzie, by
a lingring diseale, and his fellow hanged him-
selfe. *Valens* the Arrian Emperour, burned in
his Inne, by his pursuing enepies.

What neede I giue Coale-worts twice sod,
and set before you againe those dishes that
haue bene cooked by all authent.cke Eccle-
siasticall Authors that are of credit, concer-
ning the miserable death of *Julian* the apo-
state, whose bloud his owne hands threw into
the ayre: of *Anrelan* smite with a Thunder-
bolte: *Commodus* strangled: of *Paulinus* pos-
sessed with a Diuell, after hee had martyred
Martinian and *Processus*: with diuers others,
in which the Antichristian Popes, as they haue
acted

directing to liue and dye well. 323

acted the chiefe parts in filthinesse, blood-guiltinesse, and superstition, so if wee obserue their ends, as they are recorded by *Platina*, *Onuphrius*, &c. and their owne Writers, wee shall see they haue dyed fearefully and desperately, as they haue liued damnably: as may be instanced in *Siluester* the second, *Alexander* the sixt, *Heldisbrand*, &c. and others: all which instances, with all other examples, that Iewes or Gentiles, the Christian or Pagan world afford vnto vs, are nothing else but comments vpon that *Adaxime* which *S. Augustine* drawes from his owne experience, when hee saith, *Nunquam memini male mortuum*, &c. I neuer remembred any to haue dyed ill, that haue liued well, and hardly doth hee dye well, that hath liued ill.

Therefore to extract another Vse from these premisses. Is it so that onely the Seruants of God, the Lords *Simeons* dye in peace, and none else? then the madnesse of those men is to be mourned (as *Samuel* mourned for *Saul*) and their ignorance or obstinacie is to be pitied, that flatter their owne soules, and secure themselves they shall dye happily, when they haue no care nor conscience to liue holily. Faine would they, with *Balaam*, dye the death of the righteous, but they will not liue the life of the righteous: they would act *Simeons* part in death, but they will not labour for *Simeons* Spirit:

Vse 1. Of Redargution.

Numb. 22.

Spirit : they would dye like *Jude*, but liue like *Judas* : dye like the Sonnes of God, liue like the sonnes of *Belial* : dye like Saints, liue like sinners : dye like *Dauid*, but liue like *Dives*, in chambering and wantonnesse, in surfetting and drunkennesse, in delights and dalliance, in pleasures and pompe : they would be vvith Christ on Mount Sion, but they will not follow him to Mount Caluarie; they will not be crucified with him; nay, they will not crucifie one lust, nor sacrifice one sinne, nor mortifie one member, for the loue of Christ, for the loue of their owne soules : they will not plucke out their right eies, cut off their right hands, throw away those sinnes that are as deare to them, as eyther eyes or hands; for gaining of God, for purchase of Paradise, for conquest of a crowne; nay, they will rather carrie both their eyes, and both their seete, all their deare and darling sinnes (whieher *Judas* carryed his Hypocritic, and *Herod* his Lust) euen to death with them, euen to the graue with them, euen to Iudgement with them; then cast them off (as the wilde Beast hunted, casts away his stones, for which hee is pursued) to saue their life by dying; nay, to saue their soules by dying to sinne. Doe these men beleue the Scripture, that tels them, as they sow so they shall reape? Nay, doe they beleue Experience, that in euery Garden, Field, and Seede-plat shewes it ?

Doe

Doe they credit the holy Oracles; that if they liue after the flesh, they shall dye; but if they mortifie the deedes of the flesh by the Spirit, they shall liue? *Rom. 8. 13.* And doe they, (nay, dare they) then goe on in sinne and thinke notwithstanding to reape saluation? Are they but dead men all their life, euen dead in sinne and trespases, without the quickning Spirit, *Ephes. 2. 1. ver. 5.* and doe they thinke to be liuing men in death? Doe men vse to gather grapes of Thornes, and figs of Thistles? they know to the contrary: and thinke they that a good death will grow of a bad life? let them neuer hope it. I aske such men as *Iezabel* asked *Iehu*, *2 Kings 9. 31.* *Iehu, Iehu, did Zimri prosper, that slew his Master?* I trow no. So I aske every licentious loose sinner; Did euer any sinner dye well without repenting, that offended God his heauenly Master, by treasonable sinning?

An ill life
is the vsu-
all Pro-
logue to a
Tragicall
death.

Apply all these precedent examples to thine owne soule, and make them thy presidents: read them ouer againe, and remember them; and paralell thy selfe with them. Art thou a Theefe? looke how *Achan* dyed, that was a Theefe, *Iosh. 7.* Art thou a Whore-master? looke how the Sodomites dyed; how *Er* and *Onan* dyed, *Hophni* and *Phinees*, that were vn-
cleane. A Whore? looke how whorish *Iezabel* dyed. A Swearer? looke how blasphemous
Rabsakeb

Rabsakeb and *Senacharib* dyed, 2 *Kings* 19. An Idolatrous Papist? looke how the Idolatrous *Ifracrites* dyed. A Drunkard? looke how drunken *Nabal* dyed, 1 *Sam.* 25. Art thou addicted to any other sinne? looke whether those that haue runne in the same race, in the same sinne, haue prospered or perished; haue dyed ill or well: if they haue prospered, follow them; good lucke haue thou in thy iourney: if perished (as they haue) then in Gods feare retyre, *Faciunt alius pericula equum*, let their harmings be thy warnings; *Premontus, premunus*. Be not more insensible then Birds and Beasts: the Bird will not flye into the Net, or light on the Lime-bush, or runne into the Snare, where shee sees another Bird slackering before her. Thy Horse, as thou art traueilling, will not follow the tract of another horse that stickes fast before him. Oh be not thou like the Horse and Mule, without vnderstanding: thou wouldest not follow another into a gulph, a Turne-poole, a pit, a Quag-mire; oh follow not Sinners (as the Beast the Droue to the slaughter) thorow the iawes of a desperate death, into the pit of damnation after death, that haue gone the very same vway, in the very path of that sinne vyherein thou liuest.

The vaine
hopes of
wicked
men.

But thou thinkest perhaps to escape scot-free, or that G O D will be more mercifull to thee

directing to liue and dye well. 397

thee then to them. Nay, that cannot be, hee is the same G O D that hee was to iudge, if thou beest the same soule to sinne. What desert is there in thee to pleade sparing more then in them? nay, rather lesse. *Si in Ierusalem scrutinium, quid facies Babilon?* If hee spared not Ierusalem's sinne, he will not spare thee, a Sodomite, a Babilonian: if he spared not the sinnes of the Iewes his owne people; nay, of *Iudas* his owne Disciple, he will not spare thee, a sinner of the Gentiles, a slaue to Sathan: if hee spared not Cedars, great Kings, hee vwill cut downe Shrubs, such as thou: nay, thy case shall be worse then these fore-recited; because thou hast had more mannuring and watering then they, more Grace offered, more Gospell preached, now in the day of thy gracious visitation.

But thou hopest to recoyle and retyre out of the way of sinners. Indeed backe againe by repentance is the better way; to vnweaue againe (as once *Penelope* did) the webbe of thy sinnes. But when will this retyring be? Thou purposest in thine olde age. Oh foole! vvho hath giuen thee a Lease of thy life till thou beest old? The rich Churle saith, *Soule, take thine ease, thou hast laid up enough for many yeeres*, when hee had not one night to liue: here was a short Epitomic: perhaps the cases stand so with thee.

Peller

Pellet tot Vnclorum quot Bonum.

22

To the Market comes to be sold

As well the young sheepe as the olde.

Goe into a Golgotha, a Church-yard, thou shalt see as many young sculls as old; little, as great: obserue Funerals, and thou shalt see the Fathers oftner mourning for their dead Children, then Children for their deceased Parents. Apply to thy selfe what hath beene spoke of this point:

It is hard
to leaue
the cu-
stome of
sinne.

But thy carnall heart saith, that thou canst leaue thy sinne when thou wilt, and repent, and that G O D will accept thee. Art thou so perswaded? dost thou thinke the custome of sinne is so soone left? is not Custome another Nature? Can men that haue been accustomed, leaue to sweare by their Faith and their Troth (the Jewels that they pawne to Sathan and the World vpon euery triuiall occasion?) and canst thou leaue greater and grosser, more pleasing and more profitable sins when thou wilt? Canst thou not leaue such sinnes, which thou maist as well spare as the dirt from thy nayles; namely, thy vaine words, thy oathes and blasphemies? and canst thou leaue these that haue nearer allyance with thee, and stand thee in more stead? Is an inueterate sore, a long raigning Disease so soone cured? Is that
Diuell

directing to liue and dye well. 399

Diuell that hath taken long possession, so soone
cast out? Can the *Aethyopian* leaue his black-
nesse, and the *Leopard* his skinne? then will
it be easie for thee to doe well: that still accu-
stomest thy selfe to doe euill.

Besides, thou thinkest thou canst repent
when thou wilt. Thou maist as well imagine
that if thou wert dead, thou couldst reuiue and
liue againe when thou wilt (for a wicked man
is a dead man, liuing in the life naturall, dead in
the life spirituall) thou maist as well thinke to
worke a Miracle when thou wilt; for, it is no
greater Miracle to raise a dead body (as *Christ*
did *Lazarus*) then to raise a dead soule: to
turne stones into flesh, then a stony heart into
a fleshie that can repent. Indeed if Repentance
were in thine owne power, there were policie
in it to deferre this fight with sinne (as *Fa-
bricius* lingred to fight with his enemies) and
still to taste the sweet of sinne: but it is not in
thy power to repent, it is the gift of God.
Acts 5. ver. 31. from whom this grace and all
other come, *Iames 1. 17.*

None can
repent
when hee
will,

I, but thou hast Scripture for thy purposes
so hath the Diuell his *Scriptum est*: is it not
written, saith the ignorant Lay-man, or the
carnall Cauiller (that remembers no other
Text but this, which hee wisely vrgeth to his
owne destruction) that, *At what time soeuer
a sinner repents from the bottome of his heart, the
Lord*

Aug.

Lord will be mercifull, &c. It is true, that at what time the sinner repents, hee shall be pardoned, as *Mary Magdalene*, the *Publican*, and others were: but the Lord saith not, that at what time soeuer a sinner sinnes, hee will giue him Repentance: *Qui dat penitenti veniam, nescit an dabit peccanti penitentiam*. Repentance is the gift of Grace, it comes not from Nature: a stone hath as much power to mount vp to the Church Steeple of it selfe; as a wicked man to repent of himselfe. Therefore dally not with sin; be not deceiued, God is not mocked. If thou couldst leaue the traffique and commerce with sinne when thou wouldest, and repent from thy heart, sinne might vwith greater shew be retained, and with lesse danger: but since the longer thou continuest in it, the more thy heart is hardened; since (as the Prophet speakes of Wine and Women,) so euery other sinne takes away the heart, *Os 11*. and makes it incapable of any Christian dutie; let it be thy wisdom (as *Daniel* counsels *Nabuchadnezzar*) to breake off thy sinnes betimes; leaue sinne ere it leaue thee; beginne at length to liue ere thou dye: for, (as *Similis* once said of himselfe) though thou see'st many yeeres, thou liuest but those that are piously and penitently spent.

Now redeeme the time which thou hast misspent: now is thy Haruest lead home:

now

now prouide against the rainy day of thy last day; now in the calme of life, arme thy selfe against the tempest of death. Oh it will be too late to thinke of leading a good life when life is ended, too late to buy after the Market is done, too late to traffique after the Mart, too late to saile when the Tyde is past, and the Sea is rough: therefore prepare a medicine before the wound, *Sero Medicina paratur.* Heare not the voyce of the Serpent, *Eritis sicut Di*, you shall be like Gods, to puffe you vp with pride; but feare, and beleue the voice of God, *Moriemini*, yee shall dye like men: for this death prepare betimes; now is the acceptable time; now is thy time, thy day, thy houre, thy visitation; now the voyce calls, Christ knockes, the Angell moues the waters, *Moses* and the Prophets perswade; the shortnesse of thy life, multitude of thy sinne, difficultie of repenting, thy Houre-glasse running, time spending, thy former fruitlesse liuing, danger of deferring, death approaching, all vrge, moue, pleade, for a conuerted soule, a holy heart, a renewed life, that thou maist dye a blessed death, finde a ioyfull resurrection, and inioy a happy glorification.

Lastly, to conclude this Text, for this time, Doctrinē.
and so this Worke (hauing exceeded my purposed and proposed breuitie) let mee onely offer vnto your considerations this meditation,

D d that

There is a
way laid
downe in
the word,
to a blef-
fed death.

* Mr. Per-
kins. Mr.
Sutton in
his Booke
Learne to
Dye.

that there is a direct and a certaine method and rule as of living so of dying well, so plaine, so perspicuous, that some haue writt vvhole Tractaites of this subiect; from whose Haruest I will not be ashamed to gleane something (as *Ruth* out of the field of *Booz*) and insert their cares into this Garland, borrowing some few grounds of him, whom I heard as a Master out of *Moses* Chaire, living *, and reuerence dying. If any therefore demaund in this great and maine poynt of all poynts, what course hee is to take, that with old *Simeon* he may die in peace; for Resolution of this case of Conscience, I say that to dye well, there are two things requisite, *A preparation before death*, and *A right disposition in death*. This *Preparation* is two-folde; generall and speciall: generall, is that whereby a man prepares himselfe to dye throughout the whole course of his life: to this the Scripture continually exhorts, when it inioynes vs straitly to watch and pray, to awake from sleepe, to prepare to meete the Bridegroom, to be in a readinesse, euery day (like Souldiers that expect their Generall) against the second comming of CHRIST to Iudgement: not to haue our hearts oppressed with surfetting and drunkennesse, and the cares of the world, least that day come vpon vs vnprovidd, as the theefe vpon the carelesse howsholder; as the snare vpon the Bird,

as the Floud vpon the old world, as fire vpon Sodome, as desolation vpon Ierusalem: A thing that stands vs all much vpon, as a dutie not to be omitted. First, because of that vncertaine certaintie that is in death, certaine for the matter, (as before we haue proued) vncertaine both in respect of the Time when, which none knowes, whither morning, euening, midnight, or Cocke crow: in Winter, Summer, Spring, or Autumne. Secondly, in respect of Place; for none knowes where, whether at home or abroad, by Sea or by Land, in his bed, or in the field. *Dauid* dyed in his bed, *Jonathan* in the field; the deceiued Prophet, and *Amasa*, in the high-way; *Abner* at the Court; *Icarus*, *Helle*, *Aegaeus*, by Sea (from whom the *Aegean*, and *Icarian* Sea, and *Hellepont* were named:) three Popes, *Iohn* the first, *Iohn* the foureteenth, and *Celestine* the fift, dyed in prison: nay, some haue dyed in the very Priuies, as *Arim*, and * *Heliogabalus*, two Monsters, and there had *Saul* dyed had not *Dauid* spared. Therefore *Mors omni loco te expectat, tu expecta eam*, since Death expects thee in euery place, expect thou it. Thirdly, for the Manner, no man knowes how hee shall dye, whether of a naturall or violent death: *Iofas* was shot by the Archers and dyed, *Eglon* was thrust in at the fift rib, so was *Abner*, so was the late French King: some sodainely, as *Fabius* the

Death is certaine, yet vncertaine.

* Lamprius.

Seneca.

Romane, *Gandericus* the Vandall: some of a lingering disease, some of a burning Feauer, some of a colde Collique, some this way, some that, according to the phrase:

Vt moriar scio, nescio ubi, quomodo, quando:

*I am assur'd to die, yet doe not know
The way that leads to death, when, where or how.*

Therefore wee are speedily to prepare for this iourney of death, since it must be gone, and wee know not how soone we shall be inforced to trauell: in other matters morrall, the Axiome may besecme the most politique, *Deliberandum est diu, quod perficiendum semel*, that wee should determine that deede with deliberation, which wee purpose to put in execution: but in this weightie worke, the lesse wee are in demurring, and the more in action and doing, the better it is: to learne to dye is *Ars Artium*, an Art of Arts, which all the Schooles of the Gentiles could not teach without Theologic; great Rabbies in humanitie, are meere Ideots in this heauenly Science. It stands vs in hand then euery day (as the Pythagoreans in Philosophy) to be proficient in this Mysterie: for therefore is the last day vnknowne, that wee should prepare our selues euery day: and the rather, because our last day is the inchoation of our perpetuated sorrow

sorrow or solace : the day of our Marriage with the Lambe, or of our massacring vvith the roaring Lyon; *Vt in illo die, Mors inueniet, Dominus iudicabit*, as the Tree falls, so it lies, as death at that day shall leaues vs, so shall Iudgement finde vs : many changes and conuer-
 sions from euill to good, but at that day there is no change no conuersion, *Nulla remissio, nulla redemptio*, no remission, no redemption: If Death finde vs barren Trees, so it cuts vs downe, so Hell-fire burnes vs in that Tophet prepared of old. If death ceaze vpon vs impenitent sinners, as it did on *Cain* and *Iudas*, so Iudgement findes vs, so Hell holds vs, so the vncleane Spirits torment vs : there wee shall continue more millions of yeeres, then be Atoim or moates in the Sunne, then Bees in Hybla, then there were Locusts in *Aegypt*; nay, moe then there be Sands on the Sea-shore, pyles of Grasfe on the Ground, or Starres in the Heauens, in such exquisite torments, that *Perillus* his Bull, *Diomedes* his wilde Horses, *Maxentius* his tying the liuing to the dead, till they dye with stincke and Famine; the French Burning-Chamber, Spanish Inquisition, tearing with Lyons, boyling in Oyle, pinching vvith burning Pincers, and the like, are pleasing Baths, cooling Harbors, and refreshing recreations in comparison : neuer to be relieued, neuer to be released, not to be ransomed vvith

Heb. 9.27.

The pains of hell are without remission or redemption.

Esay 30.

thousands of Goates and Rammes, with riuers of Oyles, not with all the Masses, Trentals, Dirges, &c. and trumpery of Romish Superstition; nay, not with all the Prayers of the Saints in earth or heauen : nay, if *Noah*, *Dauid* and *Daniel* should intreate, if the Virgin *Mary* should mediate, if all the Angels should supplicate, cyther the remission of their sinnes, or intermission of their sorrowes and plagues, it were bootlesse and fruitlesse.

Numb. 22.

Psal. 32.1.

Repentance is not to be deferd till sicknesse, or death.

1 Kings. 21.

Oh then, how much doth this mature and preparatorie repentance concerne euery soule, that by it the vnion being made betwixt Christ and their soules, their sinnes being washt away in the blood of the Lambe, the Lord at that day may freely accept them, and seeing no iniquitie in *Iacob*, nor transgression in *Israel*, may couer their offences, and not impute their sinnes to their deserued condemnation? In omitting or pretermittig of which dutie, wee may iustly blame and exclaime against wicked and secure worldlings, that neuer thinke of this waightie worke, till by sicknesse they be summoned to their dissolution : then, with the vnrighteous Steward, they beginne to shuffle and busle a little, to make all straight, in some superficiall and hypocriticall Repentance, like *Ahab*. Which preparation of theirs, for their Passc-ouer out of this world, is at that time very preposterous, because then all the senses and

and powers of the body are occupied about the paines and troubles of the disease. Besides, Physitians to be consulted with, Friends to be conferred with, Household affayres to be set in order : a Will to be made; order taken how debts must be cyther paid or receiued: neighbours comming to visit; oh how doe they diuide, how distract the sicke party ! Is that a fit time of this preparation ? When so many Irons are in the fire, it is likely this great one will coole : much lesse is it conuenient to deferre it till the houre of death, as is the practise of carnall and carelesse men, imagining that if they haue but time to say, *God forgive me, Lord haue mercy on mee*, with the Publican, but especially to runne ouer the Lords Prayer, and the Creede, which they vse in ignorance and superstition, as Popish Charms, without any faith, seruencie, and feeling; they holde themselues cocke-sure of saluation, though their preparation be not so good, as the Iewes for their Passequer, as a Christians is or ought to be, for his ordinary hearing the Word, and receiuing the Sacrament. Doe not these men presumptuously thinke (like blinde Bayards) that they haue God, and his Grace, and his Mercie at commaund; that they can repent when they list: the contrary experience whereof improues their folly, discouers their delusions, and shewes that they build on the sand,

*Plurimis
intensis mi-
nor, ad sin-
gula sensus.*

The danger of deferring discouraged,

and rest on a broken staffe; for, was there not a time when *Esaie* sought the blessing with teares and found it not? Would not *Iudas* faine haue repented, as appeares by his hypocriticall confession, *Mat.* 27. 3. 4. 5. and yet a Halter was all the comfort he got? Would not *Antiochus Epiphanes* had mercy, when notwithstanding his expired life ended in miserie? Would not the foolish Virgins haue entered the Bridegroomes Chamber, when it was past time, but were excluded? And doth not the Lord threaten that many shall seeke to enter in at the strait gate but shall not be able? Why so? Because they seeke too looke, when the time of grace is past. And indeede it is iust with God to reiect them in aduersitie, that haue reiected him in prosperitie; not to heare when they call, though they howle on their beds like Wolues, that would not heare when hee called by his Word, and the motions of his Spirit; to forget them in death, that would not remember him in life; to harden those that would not be softened.

Consider with thy selfe what reason there is to the contrary: is it reason that God should accept the Winter of thy life, thy barren and frozen soule, when thou hast offered vp the Spring, Summer, and Autumne of thy yeeres to *Sathan*? that he should receiue the euening Sacrifice, when *Mammon*, or Lust, hath had the

the morning? that he should be pleased with thy lees and dregs, when thou hast given the best wine of thy bloud to the Diuell? will hee pledge Sathan in such a cup? will he take the refuse, and offals, and leauings of Sinne? It is possible hee may, I doe not limit the vnbounded Ocean of his mercy, but it is not probable hee will.

Make it thine owne case: wouldest thou entertaine an old decrepit Seruant, that is able to doe thee little or no seruice, and giue him great wages, that hath spent his youth and strength in the seruice of thine enemy? I trow not. Will any Generall admit of a lame Souldier past seruice, that hath serued all his life against him, in his enemies Campe? will God admit thee into his seruice, entertaine thee into his Campe, receiue thee into his House, reward thee in his Kingdome, when thou hast spent the prime of thy yeeres in the seruice, nay, in the seruitude and slavery of Sathan? I say as *Augustine* said to such a deferrer as thou, *Non dico saluabitur, non dico damnabitur*, I will not say thou shalt be saued, I dare not determine thou shalt be damned: I leaue thee in the hands of God, that hath thee as the Potter hath the Clay, as the Smith his Iron, as the Carpenter his Wood, as the Creator his Creature, to harden or soften thee; to make thee a vessell of honour or dishonour; to glorifie

rife himseife in his Mercy, in thy conuerfion;
or in his Iustice, in thy confufion.

But thy heart tels thee, and Sathan tels thy heart, that thou maist repent at thy last houre. Thou maist indeed if God will, but (to driue thee from this false holde) it is not likely thou shalt repent truly and sincerely. It is said, *Iudas* repented in his death, so the Word is, *Mat. 27. verse 3.* hee had a Legall sorrow in him, yet hee is called a reprobate for all that: it is too true, that *Pœnitentia fera raro vera*, late Repentance is seldome true Repentance. It is commonly as sicke and weake as is the partie; it is not voluntarie and free, as that is which brings saluation, 2 *Cor. 7. 10.* but vsually constrained and extorted, by the feare of hell and other Iudgements of God: for, crosses and afflictions and sicknesse, will cause the grossest Hypocrite that euer was, to stoope and buckle vnder the hand of God (as did *Pharaoh* twise) and to dissemble Faith and Repentance, and every other Grace of God, as did *Ahab*; as though they had Gods graces, as fully as any of Gods Seruants, whereas they are altogether destitute of them, naked and blinde, like the

Rev. 3. 18.

Laodiceans. And that such repenters commonly counterfeite, it appeares by this demonstration: True Repentance is a turning to God; so the Word cals it, *Joel 2. 12.* an auersion from sinne, which is his *Terminus à quo*:

directing to liue and die well. 417

a conuersion to God, *Terminus ad quem*? so most Diuines hold it. Now where is the turning from sinne in such repenters? They forsake not sinne, but sinne forsakes them: they leaue their euill wayes, because they must leaue the world: they leaue sinne in action, but hugge it still in affection: if they had a new Lease of their liues, they would beginne new sinnes. Nay, *Si nunquam morerentur, nunquam peccare desinerent*; If they should neuer dye, they would neuer desist from sinne, as appears in the practise of these pretended repenters: for, if God doe recouer them from their sicke-beds, and take his hand off them, do they goe their wayes and sinne no more, *Iohn 5.14*? Nay, doe they not returne to their former bias; *Canis ad vomitum*, like Dogges to their vomit againe, and Swine to their wallowing? insomuch that though the world say they are mended, yet Christians can see no amendement in them, but they keepe their worst wine vnto the last, and their end is worse then their beginning?

Gregorie.

Yet for all this which hath beene said, the Theefe on the Crosse stickes much on the stomackes of many? Why may not they liue as ill as hee did, and yet deferre their repentance till the last, and be saued as hee was? I haue vnloosed this knot before. But to giue still further satisfaction.

First,

The
theefes re-
pentance
vpon the
Crosse ex-
amined.

First, it may be, (nay, it is likely) the Theefe was neuer called before that time, so much as outwardly : that, hee neuer heard Christs Sermons before then that hee saw him; which thou doest, or maist doe, in this light of the Gospell: therefore if hee had dyed impenitently, hee should haue beene more excused then thou.

Secondly, as his example is extraordinarie, so it is particular : now, particulars are not to be vrged for a generall practise.

Thirdly, his example is singular, wee haue no moe late repenters saued but hee. We haue him indeede (saith *Augustine*) that we should not despaire, if wee doe deferre; and yet wee haue but onely him, him and no moe in the whole Scripture, that we should not presume. You know his other feliew-theefe, that liued as hee did, dyed not as hee did, but impenitently, scoffingly, and desperately : so haue all other obdurate wicked ones dyed, as we haue proued out of the Word. If then Sathan, and Nature perswade thee still to liue in sinne, thou maist repent at last, with the good Theefe, and so be saued : thinke that it is more probable thou shalt dye impenitently, with the bad Theefe, if thou continue thy courses, and so be damned.

Thou knowest, amongst many Traytors, the King pardons some; but for one that is par-

pardoned, an hundred are deseruedly executed: were it not folly to attempt treason vpon hope of pardon, because some one is pardoned amongst many? but it is greater folly to liue impenitently till death, because one Theefe was in that case saued, when as wee haue instanced in *Cain, Iudas, Herod, &c.* and an hundred moe, that as they liued in iniquitie, dyed in impenitence, and now are damned eternally.

Therefore to conclude, let mee heate thy heart a little, and inflame thy affections to prepare speedily for thy dissolution: to take time before thee, it is bald behinde; to worke whilst it is day, ere the night of death comes, harden not thy heart any longer, but to day heare his voyce, that cals thee, as it did *Samuel* and *Danid*, to awake and to seeke his face: Cry not with the Crow, *Cras, Cras*, to morrow, to morrow, but this day with *Noahs* Doue, come into the Arke: yet *Ionas* cryes in the streetes, *Ionas* 3. 4. yet the Angell stayes Sodomes flames, *Gen.* 19. yet the weather is fayre to build an Arke in, *Gen.* 7. 5. yet the Prophet cryes, *Oh Iudah, how shall I intreate thee?* *Hes.* 6. 4. yet the Bridegroomme tarries and stayes the Virgins leasures, *Mat.* 25. 7. yet the Apostle beseecheth for Christs sake, that thou wouldest be reconciled, *2 Cor.* 5. 20.

Oh therefore prepare oyle betimes, vvith
the

Exhortat.

the wise Virgins, enter whilest the gate is open, seeke the Lord whilest hee may be found, call vpon him whilest hee is nigh, waite for thy Masters comming with the good Seruant, build the Arke ere the Floud come, prepare thy soule ere Death come: this is thy time, thy day, *tempus tuum* : Death is Gods day, *tempus suum*, and his time. Now is the time to repaire the Ship of thy soule in the Hauen, but the tempestuous Sea of Death is no fit time : the breach is to be made vp in the time of peace, not in time of warre. Now make peace, in the day of peace, with the God of peace, that with old *Simeon* thou maist dye and rest in peace, and remaine in glory. Thus much for preparation.

Now the manner of this Preparation consists in some particulars, which wee meane to prosecute.

Meditation of death is a principall part of preparation to die in peace

The first whereof is Meditation : *Memento mori*, must be euery mans Motto : a point that as the Scripture inioynes, so the Saints haue practised, and the Heathens haue approued this principle, that *Tota hominis vita, mortis meditatio*, the whole life of a man ought to be the meditation of death : the best Schollers that euer were in the Schoole of Christianitie, haue beene taken vp in this thought. *Adam* was no sooner created, but God his Schoole-master catechizeth him in this point of death:
hee

hee calls him *Adam, rubra terra*, red earth; hee casts him into a sleepe, the Image (nay, as the Cynicke calls it) the Brother of death: hee tels him, if hee sinne. hee shall dye the death. When hee had sinned, he fore-warnes him that hee shall returne to his dust from which hee came: hee makes him garments of Beasts skinnes, that had dyed for sacrifice, to shew him that hee was mortall, like those Beasts whose skinnes hee wore: hee sets him to dig and tyll the Earth, to put him in minde both of the dustie matter whereof hee vvas made, and into which hee and all his posteritie must be dissolued. *Adam*, it seemes, tooke out these Lessons, and taught them his Children; for though hee called his eldest Sonne *Possession*, yet hee called his Brother *Abel, Vanitie*, when hee had more experience of the vanities of life, and life it selfe.

In this Meditation the Patriarkes were wonderfully taken vp, the very forme and fabricke of their Mansions, not dwelling in seiled houses, as wee doe (though they were both greater men and of greater meanes) but in Tents and Tabernacles, such as they vse in the warres, ready vpon all occasions to be remoued (euen like the Boothes in Sturbbish-Faire) shew, that they did constantly ponder of their owne remouals; nay, their tongues expressed the abundant thoughts of their hearts in this kinde.

kinde. *Abraham* confest himselfe but dust and ashes, *Gen.* 18. 17. *Jacob* acknowledgeth his life a Pilgrimage. *Ioseph* giues order for the buriall of his bones, *Gen.* 50. The greatest purchases which wee reade the Patriarkes made, or that euer they spoke of, was onely a place to bury their dead in. *Moses* so thought of his mortalitie, that hee makes a Psalmes wherein he both acknowledgeth mans frailtie, and inferres this Petition pathetically, that the Lord would reach him, and the Israelites, to number their dayes: which Psalmes the auncient Fathers vsed in forme of a Prayer. *Iob* waites till his changing come, *Iob* 10. 14. *Dauid* makes no other reckoning of himselfe then of a Pilgrime, *Psal.* 120. 3. and *Peter* accounts his continuance here, but his abode in a tabernacle; 2 *Pet.* 1. 3.

Oh that such thoughts did possesse vs ! they would make vs more familiar with Death, and it more welcome vnto vs; for, *Iacula prænisa, minus feriunt*, Darts fore-scene doe the lesse harme. Oh, how many sinnes would they cut off, (as *Hercules* did the heads of *Hydra*,) which are the onely weakeners of our Faith, wounders of our soules, workers of our vvoes, and disturbers of our dying peace. Therefore saith the Wise-man, *Remember thy end, and thou shalt neuer doe amisse*. For, as the Bird directs her selfe by her taile flying, and the
Sh

directing to liue and dye well. 417

ship is directed by her stearne, sayling, to auoid the Rockes : so is a Christian conformed and confirmed in an happy course, preserved from the Soule-splitting Rockes of sinne, by the thought of death.

First, it mortifies from the world : hee easily contemnes all, that thinkes hee must dye; (saith an olde Hermite) for, what cares a condemned malefactor, that fits himselfe for his euery houres expected execution, for thousands of Gold and Siluer.

Effects of
deaths me-
ditation.

Secondly, it curbes the pompe and glory of the world : for what cares old *Berzillus* for all the pleasures of *Danids* Court, when the keepers of his house, his hands, tremble; his legs, these strong men bowe themselves; when his eyes, the windowes of his body, waxe darke; when his eares, the daughters of Musicke, are abated; when the Grashoppers, or bended shoulders, are a burthen; and his teeth, the Grinders, cease ? hee thinkes rather of returning to *Gilead*, and dying in his owne Country, then of *Ierusalem*s Court, 2 *Sam.* 19.

Ecd. 12. 3. 4

Thirdly, it curbes pride : *Quid superbis puluis & cinis ?* saith *Bernard* ; Oh, how can dust and ashes be proud ? *meditatio mortis*, &c. the meditation of death is the nayle of the flesh, which fixeth all the proud lusts thereof to the wood of the Crosse. What Peacoeke can be proud when hee lookes at his blacke

Augustine.

fecte, the earth from whence he is, and whither hee tends. Therefore euen amongst the Heathens, saith *Calvus Rodiginus*, when their Emperours were crowned, as a counter-poyson against pride, they were carryed vnto the Sepulchers of dead men, and there it was demanded of them, what one should be made for them: So *Climachus* reports of that good *Basil*, that the very day wherein with great ioy and applause he was propounded Doctor and Pastor to the people, as an Antidote against pride; hee made one to tell him thus; *Pater, sepulchrum tuum nondum est perfectum*; Father, thy sepulchet is not yet finished. The like thoughts, amongst others, *Augustine* vsed, when hee found himselfe tickled with secret pride, with the applauses of the people, for his exquisite Sermons.

Lib. 3.

Fourthly, it is a meanes of temperancie, and a restrainer of intemperancie, and a curber of Carnalitie and Epicurisme. Hence it was that the auncient Egyptians, as *Herodotus* reports, in their Gemalia and Feasts of great and Noble-men, there was the portraiture of a dead man, in wood, which was round, like a Globe, had to euery guest to behold, with this Motto writ on it, *In hanc intueni, pota & oblate, talis post mortem futurus.*

*Beholding this vse merry glee,
For as this is, so thou shalt bee.*

Hence

Hence it is that *Augustine*, as hee would haue a man alwayes to thinke vpon these *quatuor nouissima*, foure last things, Death, Iudgement, Heauen, Hell; so chiefly in their Festiuals and meetings, wherein Sathan chiefly beguiles men, as hee did *Adam* and *Eue* by eating. And sure, amongst other things, this made that Cinicke Philosopher so abstinent, because hee was continually amongst tombes and Sepulchers: but sure the meditation of their Tombes and Sepulchers, caused *Paulus Symplex*, *Macarius*, *Pambo*, and other Hermites in Hospinian, to be so abstenuous, euen to a maruell, if not to a miracle. I wish the *Tricongi*, *Biberij*, and *Heliogabuli*, I meane the Epicures and Belly-gods, that eate and drinke till there be as little Grace in their Soules, and Wit in their Pates, as their be Wines in their Pots, that they would drinke out of an earthen vessel, with *Agathocles*; or looking vpon a Deaths-head, as is the fashion in some Countreyes; or that a dead mans skull were presented vnto them the first dish at their Table, as it is in the Court of *Prester-Iohn*: or at least, that if the picture of Death which I haue scene in the bottome of some cups, will not, yet that the sight of the dead creatures before them, might call vnto them as *Phillips Boy* to *Phillip*, *Memento te esse mortalem*, Oh Epicurish Glutton, remember thou art mortall: or that they

De orig.
Monich.

would ponder the voyce which *S. Ierome* alwayes imagined, euen when hee was eating and drinking, *Arise you dead, and come to Iudgement.* Perhaps these thoughts vvould make them put their kniues to their throates as *Salomon* speakes, and damme vp the gulph of their inordinate appetites.

Fiftly, this thought would worke in vs contentation in euery estate, as it did in *Iob*, who in the midst of his afflictions, comforts himselfe with this consideration, *Naked came I out of my mothers wombe, and naked shall I returne.* The thought of this, that wee shall carrie nought away with vs but a Coffin, or a winding sheete, should keepe vs within compasse of too eager pursuie in purchasing, or impatiencie in parting with this vnrighteous Mammon.

Sixtly, this thought of death is a notable meanes and spurre to further our Repentance: it will cause vs, if any thing, not onely with *Ezekias* and *Achitophel*, to set our houses in order, but our hearts to: for, what so hastned the repentance of *Niniue* as the beliefe and thought of *Ionas* his Sermon; it was time for them to bestirre themselves, when they had but forty dayes to liue. So when *Elias* tels *Ahab* that the Dogges shall eate him and *Iezabel*, hee makes some superficiall shew of repentance. So the third Companie of fiftie, with

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with their Captaine, that came by violence to fetch *Elias*, when they saw the two other Captaines with their fifties, consumed with fire, they seeme to relent, and deale with the Prophet by intreatie.

If then meditation of death haue such force, both in the godly and wicked, both in Christians and Pagans, to incite to vertue, reſtraine vice, curbe couetouſneſſe, cure pride, bridle luſt, moderate murmuring, keepe in intemperancie, procure repentance, cauſe mortification, and doe euery way ſo correct a vicious life, and ſo direct a happy death: ſince of all other Meditations this ſtrengthens the minde, as of all other meates bread ſtrengthens the body: ſince it is as needfull to a good life as wings for Birds, ſailes for Marriners, tailes for Fiſhes to ſwimme, wheelles for Coaches to runne, as *Climachus* makes the compariſons: ſince you ſee the holy Patriarkes, *Abraham*, *Iacob*, *Ioseph*, *Iob*, *Mofes*, *Dauid*; nay, I may adde our Saviour CHRIST (who was moſt frequent in diſcourſe with his Diſciples of his death, his Paſſion, his houre, his crucifying; nay, even then when hee was tranſfigured in glory, hauing two dead men with him, *Mofes* *Mat. 17.* and *Elias*, and talking of his death when hee came from the Mount, (as appeares in the Euangelists) did ſo oft thinke of death: ſince the Saints after Chriffs death, *Auguſtine*, *Ierome*,

422 *Simeons dying Song;*

Jerome, Basil, Bernard; the deuout Hermites; nay, euen Ethnicke Kings and Philosophers, made such good vse of this Meditation, as we haue proued: then let the thought possesse vs that are now liuing, of our ineuitable dying. that it may worke in vs the same effects that it did in them.

Exhortat.

Oh let vs thinke of it in our prosperitie, in our pleasures; let vs meditate of it in our Orchards, in our Gardens, as did *Ioseph* of Aramathia; who (*Iohn 19.41.*) had his Sepulcher in his Garden, euen the place of his recreations: let vs thinke of it in our beds (those Embleames of our graues.) in our Closets, in our Cloisters, in our Walkes and Galleries, that so remembring it in euery place, expecting it at euery houre, it may not come vpon vs vnprouided, as the storme vpon the Marri-ner, as the enemy vpon the drowsie Centinel, as *Dauids* Companie vpon the drunken Amalekites, as the politique Græcians vpon the secure Troyans. Death is like the Basiliske, it hurts not if it be spyed betimes: if Death spye vs first, it kills vs, as the Basiliske doth the Traueller; if wee spye it first, wee kill it, as the Traueller doth the Basiliske, as *Ambrose* makes the Application: and therefore as *Aristotle* writes of two Fountaines, the one where- of if a man drinke, it makes him laugh so much till he dye; if of the other, it both hinders

laughter;

Inuadunt
urbem sem-
ina vino;
sepultam.

laughter, and preuents death: these two fountaines are the Remembrance and the Oblivion of death: the last islike poysoned water to kill vs, the first like strong distillatorie waters to reuiue vs.

*Et risum
impedit,
et mortem.*

Yet alas, for all this who thinkes of death? there is such a generall crust of Securitie growne ouer this Land, that it is to be feared wee are exposed to the same dangers that Ierusalem was, the cause of all whose plagues was, shee knew not her visitation, shee remembered not her end, *Lament. 1. 9.* Oh how few number their dayes that they may apply their hearts vnto wisdom? How few thinke of their ends, till sicknesse end them, till Death say to them as G O D to *Ezekias, Thou must dye:* and as the Prophet to *Abaziah, Thou shalt not come downe from thy bed to which thou art gone vp?* *2 Kings 1. 4.* How few looke into hell ere they leape into it? How many Arithmeticians are in the world, that number all things but their dayes; their corne, cattle, sheepe, stocke, money, wares, and the likes that are as wise Serpents in euery thing, excepting in fore-seeing their death? How many, like carelesse debtors, still runne into the debts and arrerages of former sinnes with G O D, their patient Creditor, neuer thinking of the day of account, the strictnesse of the Iudge, the closenesse of the Prison, the Sericant at

Expostulation.

their backs, Death ready to arrest them? How many sleepe out their time, like *Salomons* slug-gard? How many cry, *Soule take thine ease, ease, drinke and be merry*, singing to the Tabret and the Harpe, stretching themselves vpon their Iuory Couches, saying (like these Epicures, which *Tertullian* blames in his Bookes of the Soule) *Oh Death, what haue we to doe with thee? trouble not thou vs, and wee shall not trouble thee*: yea, though wee haue so many Monitors, euery day, in all the things of Nature: the Sunne setting ouer vs, the graues vnder vs, though wee see many Tombes euen in our Churches and Monuments (as the word signifies) to admonish vs; Crosses and Sickneses, Deaths summons, that tell vs Death is approaching, *vellicat hac aures, atq; ait en venio*; yet neuerthelesse, as the sight of one object or colour takes away the eye from beholding another: the thought of the world; and the lusts thereof, takes away the thought of death. And as *Absolon* carryed on his Mule, whilest hee hung by the haire of the head, was thrust through three times by *Ioab*; so our soules being carryed here vpon our flesh, (vvhich *Augustine*, *Hugo*, and *Luther*, call the Aile of the soule) whilest our thoughts are climbing, and fixt vpon the high Tree of Honour, Pleasure, Preferment, Death, like *Ioab*, comes and kills vs with a triple Dart that wee see not; Time past,

Monumen-
tum, quasi
monens men-
tem.

directing to liue and dye well. 425

past, present, and to come: neuer thinking of these darts till wee feele them, no more then the fish of the hooke till it hold her; yea, though wee see daily, wiser, wealthier, holier, healthfuller, and younger then our selues, goe to their graues, yet this thought still raignes in vs, that we shall not dye till we be old, as *Seneca* notes, *Non patemur ad mortem, &c.* yea, euen such as thinke they shall be happy after death, thinke little of the day of death; *Tantum vim habet carnis & anima dulce consortium*, saith *Augustine*, such force hath that sweet confort betwixt the soule and the flesh. But it is more which *Tully* notes, that there is no man so old, but hee thinkes hee may liue one yeere longer, though hee vse his third foote when one of his other feete is in the graue already: and this makes euen old so encline in their thoughts and desires vnto the Marriage-bed, who in the course of Nature, haue but a few steps into their graues; yea, to associate themselues with such young yoake-fellows, that if *Sophocles* were liuing, hee would blush once againe for shame to see them; and *Cato* should haue more matter to laugh at, then to see an Ass eate Thistles: in which we verifie Christs prophesie, that as in the dayes of *Noah*, wee marry and are marryed, neuer thinking of death till the Floud come. This makes such an inuadation of sinne, as delights

Sathan,

Ad Mart.

Lib. de
gratia noni
Test.

Sathan, who takes as great delight to steale away our hearts from the thought of Death, as *Abolon* did to steale away the hearts of the people from his Father *Dauid*: for, he knowes full well, that if wee should thinke of Death, wee should not practise sinne: hee knowes that as the Serpent, when shee stops the one eare with her taile, the other with the earth, shee will not harken to the voice of the Charmer; so the Lords Doves, that are as wise as Serpents, laying their eares to the earth, remembering their mortalitie, will not be deluded with the charmes of his temptations: he knowes that his hooke bayted with riches, will not be bit vpon if a man remember himselfe, *brenis incertiq, huius ueniris*, of this his short and vncertaine iourney: hee knowes hee will not sinne, that knowes after death hee shall inherit Serpents and Wormes. For which cause when hee would haue vs to sinne, hee hides the grieously head of Death, casting the scumme and mist of some deceiuing pleasure before our eyes, (as they say Iuglers doe in their trickes,) shewing vs onely sinnes pleasure, (as the Panther shewes his pleasing spots to the Beasts) to deceiue, hiding his head, that hee may deuoure vs.

De paup.
mand.

Therefore to conclude this Part, as our Sauiour Christ said, *Remember Lots Wfe*: as *Nazianzen* saith to oppressors, *Remember Naboths Vine-*

directing to liue and dye well. 427

Vineyard : so I bid those that are *terrigena & Brutigini*, the sonnes of the earth, Remember *their earth* : nay, God wisheth thee to remember thy earth, *Oh that they were wise* (saith God, of Israell) *and would remember the latter things*, Deut. 32. 29. C)h that wee were wise euen in this particular ! oh how should vvee auoid many snares of Sathan, that preuailes ouer vs, euen by our securitie in this kinde ? And therefore *Quos vinentes blanditijs decipit, &c.* whom hee deceiues by fraud liuing, hee deuoures by force dying. Oh how should wee be prepared for the second comming of CHRIST, if wee had but an eye to the pale Horse and him that sits thereon ! *Apoc. 6. 8.* Oh that wee had but the wisdom of the Cocke, that eating his meate, hath euer an eye vpwards, to looke at the Eagle or the Hawke ! Oh that wee, as wee looke downwards with the eye of Reason, to the things of this life, would with the eye of Faith looke vp for the comming of Christ, who as hee rose like a Lion, is ascended like an Eagle, and will descend againe to iudge vs : then should wee be fitted, with the good Seruant, come when he will come, to entertaine our Master with ioy, *Mat. 24. 23.*

Greg. in
Mor.

But alas, woe be to the secure world, vvee neither thinke of Iudgement generall nor speciall, after death or in death : sometimes indeede

deede wee can say, wee are all mortall, but (*ex
usu magis quam sensu*) as some pray, it is a word
 rather of custome then feeling: wee seeme to
 be a little more moued when wee follow a
 Funerall, then wee weepe and waile, and cry
 out, *This is the end of all flesh*: but as soone as
 wee are at home, the most we doe is a carnall
 fruitlesse mourning for the dead; wee make
 no spirituall vse of it to dye to any sinne: in
 which, as some compares vs, wee are like to
 Swine, who when some one in the Heard is bit
 with a Dogge, all flocke abo and gruntle,
 but presently it is forgot, they all againe to
 wallowing and rooting: or, like little Turkies
 and Chickens, who if the Kite or Buzzard
 swap and catch one, all the rest with their
 dammes, are in an vprore, but instantly they
 fall againe to feeding: so when Death that de-
 uouring Dog, that rauening Kite, that preyes
 vpon all flesh, snatcheth away any of our
 Friends and Neighbours, wee complaine and
 exclaime of lifes breuitie, the worlds vanitie,
 wee mourne and pretend mortification; vvee
 lament and seeme to repent, but within few
 dayes all is drowned in the Leth of Obliuion:
 wee forget Death, as *Nabuchadnezzar* forgot
 his Dreame; wee fall againe to our former
 sinfull securitie, and so wee continue till vvee
 dye, *excacati, insoporati, improparati*; excecated,
 insoporated, vnprepared. God reforme this,
 and

directing to liue and dye well. 429

and teach vs, as *Danid* prayes, *Psal.* 38. the number of our dayes, and make vs vwise to saluation.

Besides this Meditation; which wee make a part of preparation, to the attaining of this peaceable departure, other duties are to be adioyned: some whereof are to be performed in health, some in sicknesse, some in the immediate summons of Death it selfe: of all which briefly in these subsequent directions.

First, let him that will die in peace, liue by Faith, *Hab.* 2. 2. let him not content himselfe with an Historicall Faith, such as the Diuels haue, *Iames* 2. 14. nor with a Ciuill Faith, such as mortall men haue, and as the Heathens haue; nor with an Implicite Generall Faith, which the Papists haue, euen the Coblers Faith, to belecue as the Romish Church beleuees: for alas, all these kindes of Faith bring no more peace and comfort to the soule, in any extremitie, then cold water to a man that is in a sowne. And therefore many men are de- ceived, which thinke they shew themselues exquisite Christians, and haue enough to saluation, if to their Pastor or others, in their sicknesse, they can repeate and render their Faith, according to Gods Word, and the Articles of the Creede; with a renunciation of all points of Poperie, of Heresies, and Superstitions: for alas, this generall illumination, this know-
ing

The life of
Faith
brings
peace in
Death.

See D.
Mosse, his
Sermon of
the Faith
of Diuels.

ing Faith, which onely swimmes in the braine, without a particular applying Iustifying Faith, which workes by Loue, and brings forth the fruits of Prayer, Repentance, godly Sorrow for sinne, Zeale, Sanctification, new Obedience, &c. neuer heates the heart, nor comforts the conscience, nor hath the answer of any sound peace from God. Oh therefore labour for a Iustifying sauing Faith, for a speciall and an applying Faith, such as *Paul* preacht to the conuерт Iaylor, *Acts* 16. 31. *Phillip* to the baptized Eunuch, *Acts* 8. 37. such a Faith as is commended in the auncient Patriarkes and Primitiue Worthies, *Hebrewes* the cleauenth Chapter, such as *CHRIST* commended in the Centurion, *Mat.* 8. 10. and the Canaanitish woman; *Mat.* 15. 28. such as *Thomas* had after his incredulitie, calling Christ his Lord and he is God; *Iohn* 20. 28. such as *Paul* had, when hee profest that he liued euen by Faith in Iesus Christ, *Gal.* 2. 20. such as *Simeon* here had. Oh get Christ into thy heart by Faith, as this good old man had him in his Armes, and in his heart, and thy death shall be peaceable like his.

Repentance the
meanes of
peace with
God,

Secondly, if thou wilt die in peace, repent speedily of thy fore-past and present sinnes: for, sinne hinder's all true peace; *There is no peace to the wicked, saith my God*, wise for surenesse in expresse words, *Esay* 48. verse 22.

so

to Chap. 57.21. Iniquitie makes a diuision and
seperation from God, *Esa* 59. 2. euen in life,
much more in death : for then the soules of
the wicked goe to Hell, *Psal*. 9. 16. much
more in Iudgement. *Mat*. 7. 23. Where there
is plaine and palpable whoredome discouered
there can be no peace betwixt man and wife :
all sinne is whoredome, and sinners are called
Adulterers and Adultresses, *Iames* 4. *verse* 4.
they are spiritually and corporally polluted
by the Flesh, the World, the Diuell; for which
cause, rebellious Israel and Iudah are com-
pared to Whores and Harlots, *Ier*. 3. v. 8. 9. &c.
Now, if any wicked soule should aske with a
desire of resolution, as the two Messengers of
Iehoram, and as *Iehoram* himselfe asked *Iehu*,
Is it peace? Is it peace? 2 *King*. 9. 18. 19. Is there
peace, or shall there be peace betwixt God and
my soule? I resolue him roughly from God,
as *Iehu* did *Iehoram*, *verse* 22. *What peace?*
What hast thou to doe with peace, since thou
wantest Grace, the inseparable companion of
Peace? 2 *Tim*. 1. 2. *What hast thou to doe with*
peace, whilst the whoredomes of thy Mother *Iezabel*,
and her witchcrafts are great in number?
whilst the pollutions of that whorish *Iezabel*,
thy vncleane soule, are daily increased? whilst
thy Treasons and Rebellions against thy God
(which, as *Sammuel* tels *Saul*, are like the sinne
of witchcraft, 3 *Sam*. 15. 23.) are with an obdu-

rate and obstinate heart continued? Was there any peace to *Abolon*, though a Sonne, when hee was a Traytor against his Father? Can there be any to thee, not a Sonne of God, but a slaue of Sathan, rebelling against the Father of Spirits? Had *Zimri* peace (saith *Iezabel* to *Iehu*) that slew his Master? 2 Kings 9. 31. *Zimri* was a Traytor, and slew *Elah*, as hee was drinking till hee was drunke, in the house of *Arza* his Steward (an vsuall end for drunkards) 1 Kings 16. 9. 10. *Iezabel* argues well; Can Traitors haue peace? looke to it *Iehu*; thou art a Traytor against *Ahab*: sure Traytors seldome or neuer dyē in peace. Witnesse, *Abolon*, *Sheba*, *Adoniah*, our English Traytors, Romanized Semenaries, treacherous Conspirators, *Lopus*, *Squire*, *Titchburne*, *Babington*, *Parry*, &c. our late Powder-plotting Pioners, the French *Ranillack*, millions more, which being like *Ioab*, men of bloud, haue come to their ends (as is said of Tyrants) *cum cade & sanguine*, with bloud and slaughter. Oh then, how canst thou, a worme of the earth, a wretched man, because a vicked man, liuing in treasonable sinnes, with a heart as hard as the neather-Millstone, rebelling against so great, so glorious, so potent, so powerfull a God, once hope that euer thy gray haire shall come to the graue in peace, or that thy soule after her flitting, shall rest in
Abrahams

Abraham: bosome the place of peace. Can a man haue peace in Rome, and be opposed against the Pope, the vsurping *Herod* (that supposed earthly God, as his flattering Parasites call him ?) oh then, canst thou dust and ashes, be opposed on earth against the mightie *Iehonah*, the God of heauen ?

Christ that opened the eyes of the blinde, open thine eyes to see, and thy heart to beleeue, as hee did *Lydia's*, *Acts* 16. 14. and giue thee, at last, a resolution to breake off thy sinnes by repentance, *Dan.* 4. 84. the enemies of thy peace, least God breake thee like a Potters vessell, and teare thee in pieces, whilst there is none to deliuer thee, *Psal.* 50. 22. Oh, sue for pardon for thy sinnes, seeke for peace to him which is the Prince of peace, *Esay* 9. 6. seeke for peace by him and his merits, which was ordain ed to be thy peace, and to worke thy reconciliation, *Col.* 1. 20. so thou shalt shut vp the last period of thy life vvith inward peace, and goe to keepe an eternall Sabbath, with him, that is the God of peace.

Thirdly, that thou maist die peaceably, in-vre thy selfe to dye daily; and that after this manner.

First, every day mortifie some sinne, nip some Serpent in the head; crucifie euery day some corruption, set vpon thy lesser sinnes,

Three
wayes
how to
dye daily.

First dye
to sinne.

How to
leauē the
damnable
custome of
Swearing.

and so get ground of thy greater sinnes : as in particular, leauē thy dangerous and damnable custome of swearing and blaspheming, by these degrees : first, breake off thy Ciuill Oathes, as in swearing by thy Faith, Troth, Christendome, &c. Secondly, then set vpon thy Ridiculous and Childish Oathes, as by Fay, Fakins, Trokins, Bodikins, Slid, Sounds, Cocke and Pye, with the like; whereby thou seekest to mocke and deceiue God, who will not be mocked : *Gal. 6.* Thirdly, then invre thy selfe to leauē thy Superstitious Oathes, as by the Masse, Rood, Crosse, by our Lady, and by Popish Saints : &c. Fourthly, so proceede against thy Heathenish and Idolatrous Oathes, in swearing by the Creatures, (as *Laban* and *Jezabel* by their Idols, *Gen. 31. 53.* *1 Kings 19. verse 2.*) as by men, by *S. Peter*, and by *S. Iohn*, &c. by the Heauens, the Earth, by Fire, Sunne, the Light, Meate, Drinke, Money, &c. or by the parts of thy body, as Hands, or the like, or by thy Soule; all condemned, *Mat. 5. ver. 34.* *Iames 5. 12.* And so with a courage set vpon thy impious, horrible, fearefull, damnable, blasphemous Oathes, as by the Lord, by God, the eternall God, by Christ, by Iesus, and such like; or by the parts and adiuncts of Christ. by tearing his Humanitie (as the Iewes did his body; by diuiding him, as the Souldiers did his garments, *Mat. 27. 35.*)
in

directing to liue and dye well. 435

in blasphemie, by his Death, Passion, Life, Soule, Bloud, Flesh, Heart, Wounds, Bones, Sides, Guts, Armes, Foote, Nayles, &c. of all which I tremble and quake to thinke, write, and speake, though thou makest no more scruple of such Hell-bred Oathes, then of thy ordinary words: so deale with all other sinnes (of which thy soule is as full as a Serpent is full of venome, and a Toade of poyson) Crucifie them by degrees, and dye to them daily, else thou dyest for euer if thou dye in them.

By this course thou shalt take away the sting of Death, which is Sinne; for, the strength of Death is Sinne, 1 *Cor.* 15. euen as the strength of *Sampson* laid in his hayre, *Iudg.* 16. 17. which sinne, when it is subdued, Death it selfe is as easily conquered as weakened *Sampson* was by the Philistines, *verse* 21. yea, it can doe thee no more harme, then a Dragon, Viper, or angry Waspe which haue lost their stings.

Secondly, dye daily to the world, loue it nor, nor the things of it, that so thou maist more happily dye out of the world, and more hopefully entertaine thoughts of a better world. And in this case doe as Runners vse who oft runne ouer the Race before they runne for the Wager, that so they may be better invred and acquainted, when they come to try their abilitie: or, as is said of *Belney* the

Secondly,
dye to the
world.

436 *Simeons dying Song,*

Martyr, that being to suffer by fire, many dayes before, he would hold his hand a pretty while in the flame, so to prepare himselfe to sustaine the paines of Martyrdome, which he was to vnder-goe.

Thirdly,
Beare crosse
patiently.

Thirdly, dye daily, by inuring thy selfe to take Crosse and Afflictions patiently, as sicknesses in body, troubles in minde, losse of goods, of friends, and of good name, &c. which indeede are little deaths, euen pettie deaths, ~~not~~ onely Prologues of death, but Preparatiues to death: for which cause G O D sends them to his children more then to the wicked, euen to weane them from the world, and prepare them for death (as the Nurse weanes the Childe from the Teate by doing bitter Aloes vpon it) and sure he that beares Crosse most patiently, is well prepared to dye peaceably, as appeares by S. *PAUL*, 1 *COR.* 15. 31. who by making good vse of afflictions, dyed daily: it holding commonly, that *Mors post crucem minor est*; Death is lesse dolorous after the crosse.

Fourthly,
Prayer oft
preuailes
for a peace-
able depar-
ture.

Fourthly, pray seriously for a peaceable departure: it is confirmed by examples of all ages, and experience of all Gods Seruants, that *hee that prayes well speedes well.* *Jacob* and *Abrahams* Seruant had Gods blessings vpon their Iourneyes, as an effect of their Prayers, *Gen.* 24. *Gen.* 27. Thou shalt finde Gods presence euen in that houre of the last iourneying
of

directing to liue and dye well. 437

of thy soule from her earthly Mansion to her
heauenly Country, if thou pray for this grace
particularly and effectually: therefore as thou
oughtest to pray continually for other things,
so euen in health and prosperitie pray fre-
quently and feruently : 1. That God would
make this backward, repugnant, and nilling
nature of thine, willing to her dissolution :
2. Prepare thy vnprepared soule : 3. Subdue
thy corruptions: 4. Purge out the dross of thy
sinnes : 5. Giue the patience to kisse his cor-
recting Rod, when hee whips by sicknesse or
diseases : 6. Succour thee in thy last and grea-
test conflict: 7. Support thy weaknes : 8. Aide
thee against Sathans force and fraud: 9. Streng-
then thy Faith : 10. Renew thy decayed gra-
ces : 11. Giue thee the power and comfort of
his owne Spirit : 12. Not to visit thy sinnes in
Iustice but in Mercy : 13. To preserue thy
soule from the Hunter, and thy darling from
the Lyon : 14. To giue his Angels charge
ouer thee in thy extremitie : 15. To keepe
thee from 1. Impatiencie, 2. Frenzie, 3. Di-
straction, 4. Idle fancies, 5. Rauiing, 6. Raging,
7. Blaspheming, &c. least thy death be scan-
dalous : 16. To touch thy tongue with a coale
from the Altar, that thou maist speake, 1. to
Gods glory, 2. and to Edification : 17. To
dye the death of the righteous : 18. Lastly, to
receiue thy soule into that new Ierusalem

^a Lu. 18. 1.

Eph. 6. 18.

18 Things
to be pray-
ed for, that
death may
be prospere-
ous.

which is aboue. Such Prayers we haue vpon record in holy Writ, as of *Dauid*, *Psal.* 39. and *Moses*, *Psal.* 90. true patternes of our Prayers in this kinde. And sure, who euer approacheth oft to the throne of Grace, and supplicates to a pittifull God, from faith and feeling in these and the like petitions, he shall be sure to finde an answer from God, euen when hee lyes vpon his sicke-bed, as the fruit of his former desires. Besides that his former acquaintance with God, in speaking to him, and talking, as it were, with him oft-times in life, by Prayer, will increase in the sicke Patient, euen a holy boldnesse, in a filiall feare, to come to that God, (as one friend to another in extremitie) with whom he hath so oft conuersed and conferred with, by the Word and Prayer, in health and prosperitie.

Fiftly, that thou maist depart in peace, make sure to thy soule the inheritance of life eternall, euen here in this thy life naturall: for as worldlings are something at quiet vwhen they haue made sure such houses, lands, leases, and purchases, as they haue long gaped after; so, assurance of life eternall is the onely pacification to the spirituall man; this is the lot, the portion and inheritance that his soule longs after, the estate that hee preferres before all the flesh-pors of *Aegypt*, or the Jewels of *Aegypt*. Now for the purchase of a fixed place

place in the heavenly Canaan, thou must provide these treasures : 1. sauing Knowledge , 2. Faith, 3. Sanctification; of more price vwith God, then Gold, Pearle, and precious Stones, with men. For the first, there is no traffique with God, or purchase from heauen vwithout it, *Iohn 17.3. This is life eternall, to know God, and whom thou hast sent Iesus Christ.* For Faith, the Truth affirms it with asseueration; *Verily verily, hee that heareth my word, and beleaueth in him that sent mee, hath eternall life, Iohn 5.24, Iohn 3. 16.* For Sanctification, whosoever submits their hearts and liues to the regiment of the Spirit of Christ, they are the children of God, *Rom. 8. 14.* Now God hath an heavenly inheritance for all his Children : get therefore these graces, and saluation instantly comes to thy heart, as it did to *Zachens* house. *Luke 19.*

Sixtly, it will make much for thy dying peace, to doe all the good thou canst in life, to all men in generall, to the Church, the Saints, and household of Faith in special, by thy 1. Wit, 2. Wealth, 3. Power, 4. Place, 5. Authoritie, 6. Credit with great men, (as *Nehemias* and *Mardocheus* did to the Iewes) or by any other meanes whatsoeuer. Therefore hath God put it into thy heart to build an Hospitall for the distressed ; to giue some annuall contribution to the poore ; to mend some common wayes

for a publike ease; to erect or repayre some Grammer-Schoole, for the trayning vp of youth; to found some Fellowships or Scholarships in some Colledge, as a furtherance to learning; to plant some Library, for a help to good Letters (like that famous *BODLEY*, the Phoenix, in this kinde, of our time;) or to erect and maintaine in some barren place, a preaching Ministerie (the best worke of all, because conuersant about the best object, the sauing of soules) or any the like: Oh then strike whilst the Iron is hot; goe about this worke speedily, euen as speedily as *David* went about the building of Gods house, vvhould not haue giuen any rest to the temples of his head, till hee had finished what hee intended, had not God staid his resolution.

And here I cannot but take notice of the preposterous charitie of some, that doe little or no good liuing (vnlesse to themselves, and those to whom Nature tyes them) yet after their death they doe some good, by their Deputies, and Assignes, and Executors (which oft-times ayiming at their owne ends, by some quirques and euasions, proue executioners of the desires of the deceased, rather then Executors) yet suppose the Will be Legally performed, what may be censured of thine intent, that hast beene close-handed in life, and now art seemingly open-hearted at thy death?

First,

directing to live and dye well. 441

First, that thou giuest what thou canst no longer retaine : Secondly, or thou giuest to good vles, what thou hast got by ill meanes : or thirdly, that conscience accusing thee, thou wouldest stop the mouth of it, by this sop, cast to that barking *Cerberus* within thee, as *Ludas* did, by casting away his thirtie pieces of siluer, the price of bloud, *Mat. 27*. Fourthly, or else from some opinion of satisfaction for by-past sinnes, or present merit, with our blinded Papists : but chiefly the censorious Criticall world will iudge, that if thou hadst not parted with the world, thou hadst not departed with thy bewitching wealth : therefore *All that thine hand shall finde to doe, doe it with all thy power, Eccles. 9. 10. For there is neyther worke, nor inuention, nor knowledge in the place whither thou goest : to Salomens counsell I ioyne Pauts; Doe good to all whilst thou hast time, Gal. 6. 10. Doe what seruice thou canst to Gods Church, to the Common-wealth, to euery particular man, chiefly to the poore members of CHRIST.*

Oh what a comfort will it be to thee, if thou hast beene bountifull and beneficiall to the distressed, when thou canst say on thy sicke Couch, with *Nehemias* in another case, *Lord remember mee concerning this good worke, and concerning that good worke, Nehem. 13. 22. Oh blessed is hee that indgeth wisely of the poore, the*
Lord

442 *Simons dying Song,*

Lord shall deliuer him in the time of trouble: the Lord will strengthen him pon his bed of sorrow: thou hast turned all his bed in his sicknesse, saith the Psalmist, P^{sal}. 41. ver. 1. 3.

A good
conscience
in life,
brings
peace in
death.

Seauently, keepe a good conscience with God and man, that it may be a continued comforter vnto thee, as in life, so in the agonies of death, as it was to *Paul* in all his prestures, *Acts* 24. 16. and as it is to the Saints in all their sorrowes a continuall feast, *Prou.* 15. 15. a perpetuall Christ-tide, a Iubilee in the iawes of death, a peace passing all vnderstanding, *Phil.* 2. For, as the want of this is the Racke and Gybbet vnto the wicked, the greatest bea-
uinesse and plague, *Sirach.* 25. 15. as the Wise-
man tearmes it; a plague of plagues, an euill which goes beyond all euill that tongue can
speake, as euen ^a *Plautus* and ^b *Seneca* haue
thought it: the greatest wound and griefe that
can be sustained, as *Salomon* determines it,
Prou. 18. 14. nay, the very flashes and Pro-
logue to hell, as *Iudas Latomus* and *Hoffmei-
ster* haue tryed it in their despayring deaths:
so the inioying of a good conscience is the
greatest ioy; ^c *Hugo* calls it the Temple of *Sal-
omon*, the Field of Benediction, the Garden
of delight, the treasure of the King: the house
of God, the habitation of the holy Ghost; the
Booke sealed, and shut, to be opened in the
day of Iudgement; the very thing (saith
Ambrose

^a *Seruus in*
Mustell.
^b *Lib. de*
moribus.

^c *Hugo*
lib. 2 de
anima.
cap. 9.

directing to liue and dye well. 443

Ambrosed,) that makes a blessed life, yea, and (I may adde withall) a blessed death: for, to vse the words of *Bernard*, as hee prepares a good dwelling for God, whose Will hath nor beene perverted, nor Reason deceiued, nor Memory defiled, so God prepares a dwelling for him that is *pure in heart and soule*, *Psal. 15. 1. 2.* and in whose spirit there is no guile, *Psal. 32. 2.* Of which blessed mansion they haue some taste euen in death, that keepe a good conscience in life.

Hence is it that the godly take there deaths patiently like sheepe, sing ioyfully like the Swanne, as Martyres haue done at the stake, and as did our good *Simeon*: when the wicked dye like Swine repiningly, like the *Hiæna* ragingly.

Naturalists *f* write, that the warme sweet blood recoyling to the heart of the Swanne, tickleth her with such a secret delight, that it makes her sing euen in her death. Contrariwise, when the *Hiæna* is in dying, the blacke and distempered blood gathers to her heart, which makes her sad and mournfull. This is worth applying: the conscience of holy actions so warmes the hearts of Gods Seruants, with that inward ioy, that they dye singing their *Hosanna's*; tryumphing and reioycing in spirit: but the consciounesse of wicked wayes and workes of darknesse, oathes, vncleannesse, pro-

^d Lib. 2. de officijs.

^e Bern. in Serm.

^f Cicero lib. 1. Tuscul. quest.

profanenes, &c. like streames of blacke bloud recoyles backe vpon, and clogs the hearts of the Sonnes of *Belial*, which makes them dye as wofully and cursedly, as they haue liued retchlesly and wickedly : oh therefore good Readers, who euer you are, Ministers or Laymen, keepe a good conscience I intreate you, with God and with man, in all your wayes and walkings, in your courses, callings, functions and tradings; that in your deaths you may shew your selues the Lords Sheepe, the Lords Swannes, like *Simeon*; not the Diuels Swine and Hels Hiena's.

Now thou art to be directed in some duties in thy sicknesse, the probable summoner of thy death : for, though God onely know when death is nearest, he hauing as the keyes of the heauens, and the keyes of the heart, so the keyes of the earth, and of the graue, of life and of death, 1 *Sam.* 2. 6. yet it is probable that life is nearest expiring, when sickenes is approaching; as the wals are nearest ruine, when the Cannon is laid to batter them. Now these Directions I referre to these three heads. First, respect God; secondly, thy selfe; thirdly, others.

In respect of God : first, renue thy former repentance, seeke earnestly to be reconciled to God in *CHRIST*; get more assurance of the Mercy, Favour, and Loue of God towards thee;

thee; gather together all thy spirituall forces; strue and wraastle courageously against Diffidence, Distrust, Infidelitie, and Despayre, like an actiue runner, shew some brunts as it were of inward strength, euen when thou seest the Goale, and art nearest the end of thy race. Now, for strengthening thy Faith, and renewing thy Repentance the better, take this course.

First, when Sickenesse or Infirmitie ceazeth on thee, consider that it ariseth not from 1. Chance, 2. Fortune, 3. Rawnesse of Weather, 4. Ill Ayre, 5. Bad Dyet, 6. Catching of cold, or the like (which are eyther no causes at all, or else onely secundarie) but by an immediate providence.

Secondly, search out the cause for which God afflicts thee, and thou shalt by the light of the word and of thine owne conscience, find, that the cause is thy sin: other causes there may be, as CHRIST shewes in the case of the blinde man, who neyther sinned nor his Parents, *Iohn 9. 2.* As 1. tryall of Faith; 2. of Patience, as in *Iobs* case; 3. exciting to Prayer and Repentance, as in *Ezekias* case, *Esay 38. 1.* 4. to preuent sinne, to which Nature and corruption inclines; 5. the Humiliation of pride; 6. manifestation of the workes of God oft cause the Lord to visit euen his owne sonnes with sicknesses and diuers diseases, but in Gods reuealed will, sinne is the ordinary cause, as appeares,
Deut.

Sixe causes
of sickenes
besides our
sinnes.

Dent. 28. 21. *Leuit.* 26. &c. Sinne caused the Egyptians Botches, *Exod.* 9. 10. the Philistines Emerods, *1 Sam.* 5. 6. the Widdow of Sarepta's Sonnes sicknesse, *1 King.* 17. 18. and therefore when CHRIST cured the bodies of his Patients, hee first remits the sinnes of their soules, & so remoues the cause, *Matt.* 9. 2. *John* 5. 14. as in the blinde man, and the sicke of the Pallie.

Fiae duties
to be done
in sicknes.

Thirdly, when thou hast felt thine owne pulse, and laid the finger on the right cause, which is sinne; then by examination of thine owne hart find out what speciall sin causeth thy present scourge: oh search thy selfe thorowly, *Zeph.* 2. 1. examine thy soule narrowly, *Psal.* 4. 4. Play the selfe Constable; make priuie search in euery roome within the house of thy heart, for thy secret sinnes, as for priuie Traytors.

Fourthly, when thou hast found them out confesse them, bring them to the strict barre of Gods Iustice, arraigne them; yea, be thy selfe a Witnesse against them; yea, a Iudge to condemne them, as *Paul* prescribes the *Corinthians*, in the like case, *1 Cor.* 11. 30. 31. and as *David* practised in his owne particular, *Psal.* 32. 5.

Fiftly, supplicate and intreate the supreme Iudge of Heauen (that may condemne thee, or repriue thee) to pittie thee, and pardon thee:

directing to liue and dye well. 447

thee. *Jeremy* and *Hosee* will direct thee how to put vp thy supplications *in forma pauperis*, as a poore penitent, and what words to vse, that will plead and preuaile for pardon, *Lam.* 3. 40. 41. *Hosee* 6. 1. *David* sets thee an holy Preident, most befeeming thy imitation, who when hee was sicke, at least vpon the occasion of his sickenes, penned speciall Psalmes of repentance; as namely, *Psal.* 6. the 22. the 38. the 29. which I prescribe to be read of thee, repeated, and applyed with *Dauids* heart: also, as spirituall Physicke, 1. to purge the ill humours of thine heart; 2. to quicken thy dulnesse, 3. to excite thy deadnesse; 4. to inflame thy desires; 5. to comfort thy conscience; 6. to strengthen thy faith. 7. to prepare thee to Prayer: read seriously the History of Christs Passion, recorded, *Luke* 22. 23. Chap. the 29. *Psalme*, the 42. *Psalme*, the 51. *Psalme*, the 143. *Psalme*, the 14. Chapter of *Iob*, the 11. the 14. the 17. Chapter of Saint *John Ecclesiastes* Chap. 1. *Dan.* Chap. 9. *Romanes* Chap. 8. the 7. Chap. of the *Apocalypse*, 1 *Cor.* 15. Chap. these will giue thee some holy heate.

What
Scriptures
are fittest
to be read
of a sicke
man.

Thus thou hast the true preparatiues in thy sickenesse in respect of God: they are the more worthy remembrance because so few follow them; for alas, how many that haue liued long in the bosome of the Church, are so farre

farre from renuing their Faith and Repentance, that when they lye sicke and are drawing to their deaths, they must be catechized (as Christ did *Nicodemus*, and *Philip* the Eunuch) euen in the maine doctrines of Faith and Repentance; like as some new conuerted Pagans were in the Primitiue Church. There be few Ministers acquainted vvith visiting the sicke, but they shall finde that men that haue beene vnder the meanes, twentie, thirtie, or fortie yeeres; doe, at the end of all, beginne to inquire as the Iewes of *Peter*, *Acts* 2. and the Iaylor of *Paul*, *Acts* 16. what they should doe to be saued; not yet knowing the meanes and the way to saluation: which argues the great securitie of our age, and contempt of God: oh take thou heede betimes, vse all good meanes before-hand, that thou maist be able in sickenesse, to put in practise these spirituall exercises of Repentance and Inuocation.

The second branch of the sicke mans preparation concernes himselfe; and that eyther his soule or his body: for the soule.

D. Maxey's
Sermon on
the Agonie
of Christ.
Laboravi in
gemitu meo.

First, the sicke partie must arme himselfe against the feare of death, and feeling of sicknesse. Death is very fearefull to all men, euen to the godly, as one obserues well in *Dauid* for all, who though hee were neyther daunted with *Sauls* malice, nor the *Philistines* hatred, nor *Absolons* Treason, nor *Achitophels* treachery,

directing to liue and dye well. 449

chery, nor in grappling with a Lyon, nor in fighting with a Beare, nor incountring *Goliath*, yet when Death beganne to close vvith him, and lay holde on him, then hee cryes out; *Oh I am troubled about mine assure. Oh spare mee a little, Psal. 6.3. & 39. 13.* Therefore, thus incourage thy present feeling, and greater feare.

First, that sicknesse, and so death, is the rod of a Father, not the whip of a Iudge, the correction, not destruction of a Sonne, *Heb. 12.6.*

Secondly, since it is the Lord, say with *Eli*, *Let him doe what seemes good, 1 Sam. 3.18.* His will be done on mee, in mee, and by mee: on me, in suffering; in me, by his grace working; by me, in obeying.

Thirdly, Christ thy high Priest and Intercessor is euen touched with a fellow-feeling of all thine infirmitis, *Heb. 4.15.*

Fourthly, against deaths teare, 1. consider the estate of thy life, which life is but a vanishing Vapour, *James 4. 14.* a Weather-cocke which turnes at euery blast, a Waue which surgeth at euery storme, a Reede blowne vvith euery winde, a Warfare as doubtfull as dangerous, feare not the vanishing of a Vapour, the turning of a Weather-cocke. 2. Consider thy body as a body of sinne. *Rom. 7.24* the soules prison, the mindes iayle, the spirits cage: no Bocardo dungeon, sincke, puddle, pit, is so

Short figures against the feeling of sicknesse and teare of death.

noysome to the body, as it selfe is to the heauenly inspired soule. Now since death is the leauing of this body of sinne, as *Augustine* calls it ^b: it is not to be eschewed, but imbraced, saith *Chrysostome* ^c. Other encouragements I leaue to their due places.

^b Super

Johan.

^c Super

Mat. 11.

4. Reasons

why the

sicke man

should set

his soule

in order.

The second dutie which concernes the soule, is this; thou must set in order thy soule, reconciling and recommending vnto God this desolate darling of thine, after the manner afore said: for, as the sicknesse of the body oft comes from the sinne of the soule; so, the curing of the one, oft procures the health of the other: but if thy sicknesse be to death, by this course: 1. thou shalt dye more quietly, 2. more comfortably, 3. giue good example to thy visitors, 4. leaue a comfort to thy surviving Friends.

Now, for the performance of these things the better, others ought to assist thee, as others brought the sicke of the Pallie to CHRIST, *Marke 2. James* tels thee that the Elders of the Church must be sent for. *Jam. 5. 14.* which Elders were not onely Apostles, but auncient men endued with the spirit of Prayer, and gift of Miracles; a gift which not onely many Parents had, but euen Christian Souldiers, saith *Tertullian, de corona militis, c. 11.* In these times *S. James* his rule still holds: though then those gifts cease, yet make thou choise of such Christians

directing to liue and dye well. 451

Christians, as haue the spirit of Admonition, Exhortation, Prayer, &c. for to their prayers for thee a blessing is promised, *James 5. 15.* their prayers, if they be seruient, may preuaile for the restoring of thy spirituall life, or corporall health, as the prayers of ^d*Elias*, ^e*Elizens*, ^d*1 King. 17* ^f*Paul*, and our ^gSauour Christ, preuailed for whom they prayed; but chiefly, send for thy Minister, or some faithfull Preacher: for, hee will play the part of a spirituall Physitian; ^{10. Rea-} 1. hee can vnrip thy vlcers, search thy sores ^{sons why} better then thou thy selfe; 2. set before thee ^{the sicke} thy sinnes; 3. cast thee downe by the Law; ^{must send} 4. raise thee vp by the Gospell; 5. comfort, ^{for his Mi-} 6. direct, 7. instruct thee; 8. speake a word to ^{nister.} thee in due season from God; 9. be thy mouth to speake, from thee, and for thee, to God; 10. pronounce thy pardon on earth, vvhich shall be ratified in heauen, vpon tryall of thy Repentance, *John 20. 23.* The practise of the world and worldlings is condemnabable in this case: for alas, instead of sending for knowing and zealous men, which could comfort them with such consolations wherewith they themselves haue beene comforted, *2 Cor. 1. 4.* and in some measure restore them, *Gal. 6. 1.* they send for their carnall friends, entertaine and welcome profane men that come to visite them; from whom they receiue as much comfort as *Indas* did of the Scribes and Pharisies; when

The small
comfort
that a sicke
man gets
from car-
mall visi-
tors.

hee was in despayre, *Mat. 27. 3. 4.* First, eyther they say nothing to them (like *Iob*s friends, that were silent seauen dayes, *Iob 2. 13.*) and in silence looke vpon them (like a Deere at gaze.) Secondly, or else they speake to little or no purpose; saying to the sicke partie, they are sorry to see him in such a case, they would haue him take (that which themselves want) a good heart, and be of good courage and comfort, but wherein and by what meanes, they cannot tell. Others more vainely and profanely, that they doubt not but hee shall doe well enough, and recouer, and that they shall be merry and drinke and carouse together, as they haue done before, &c. and they will pray for them if they will, when alas, all their prayers are nothing else, but the Apostles Creede, or the tenne Commandements, and the Lords Prayer vttered without Faith, Feeling, and Vnderstanding; and this is the common comfort that sicke men get of their neighbours and friends, when they come to visite them: alas, we may say (as *Iob* of his friends) miserable comforters be they all.

Secondly, herein many men are also culpable, 1. that they eyther send not for a Minister at all; 2. or else for such a one as is as good as none, a cloud without raine, a dry pit without water; such a one as wants the tongue of the learned, to speake to him, or the heart of the

the humble, to pray for him, vnlesse in saying (as they say) some set prayers; which good Sir *Iohn* is as farre from truely praying, as the sicke Patient is from profiting by them. Or thirdly, if they send for a Minister it is preposterously, when it is too late, in some maine exigent, when they see no vway but one; Oh then send for a Preacher, send for a Minister, as *Pharaoh* in his deepe distresses, knowing no meanes of euasion, sends for *Moses*, and sends for *Aaron*, *Exod.* 9. 27. whom in his welfare hee both despised and despited. If *Iannes* and *Iambres*, Astronomers and Astrologers, could haue helpt *Pharaoh*, *Moses* and *Aaron* should neuer haue beene sought to, nor God by their meanes. If Physitians and *Galens* Art, Natures Simples (nay, with some, if Sorcerers, and white Witches and Sathans power) or the vertues of the waters, or ought else, could comfort their soules or cure their bodies, the Preacher should be vnought to, or vnsent for of many, that in their health haue hated him and his doctrine, as much as *Abab* hated *Adichay* and his Ministry, 1 *Kings* 22. 8. Oh what an vnequall course is this, that although eill help be had for the soule, and sinne, which is the roote of sickenesse, be cured, Phisicke to the body seldome auailles? (for which cause the Physitian should beginne where the Diuine ends;) yet vsually the Diuine begins when

The Minister is to be sent for before the Physitian.

*Vbi desinit
Theologia,
ibi incipit
Medicina.*

when the Physitian makes an end ; nay, oft when life is making an end : the Physitians are sent for in the beginning of sicknesse, wee in the end of life, when a man is halfe dead ; yea, when he lyes drawing on, and gasping for breath, as though we were able then to worke Miracles, and recouer him.

If I knew not these things by experience, if I had not beene present with some, of whose sicknesse I neuer heard, till I came to the closing vp of their dying eyes ; if I had not spent much spirits with some that were no more intelligent what I prayed, or what I said, then stockes and stones, who for a good space before, in their sicknesse, had strength of Memorie and naturall powers, I should not now so occasionedly haue giuen thee a caueat to preuent the like preposterous course, when God casts thee on thy sicke-bed.

Now followes such duties as concerne the body of the sicke man : they are two ; 1. vsing, 2. right vsing the meanes. The meanes is, good and wholesome Physicke, which we must esteeme as an ordinance of God for our recovery in this case. For how euer many (chiefely the vulgar and common people) despise Physicke as a thing needlesse and vnprofitable, hauing from blindnesse and ignorance a preiudicate opinion of it, yet the Scriptures approue it, *Mat. 9. 13.* the Saints of God haue practised

practised it. *Ezekias* by the Prophets prescription, applyed to his boyle, a lumpe of dry Figges, 2 *Kings* 10. 7. which Figges, euen *Galen* prescribes as an ordinary medicine to soften and ripen tumours in the flesh: therefore the cure was not altogether miraculous, (as some thinke) but in part naturall. Besides, did not the Samaritane, *Luke* 10. 34. poure into the wounds of him that trauelled from Ierusalem to Iericho, Wine and Oyle; which *Valerius* makes a right Physicall practise; Wine seruing to cleanse the wound and ease the paine within; Oyle to supple the flesh, and allwage the paine without: to which kinde of curing it seemes *Esay* hath relation, *Esay* 1. 6. Besides, as the phrase is, as there is no sore but there is a salue for it, so God hath giuen vnto some men, Art and Skill, how to apply the medicinal vertues that are in Beasts, Birds, Fishes, Hearbes, Plants and Fruits, &c. to the cure of man: which who so neglects, neglects the meanes, and so directly tempts God; in which respect his death can neyther be so comfortable, nor conscionable, as if hee had submitted himselfe to this ordinance of God. Therefore since thou maist vse Physicke lawfully and commendably, let it be thy care in the second place, to make choise of such a Physitian, as is skilfull and conscionable.

I know there are some of great iudgement,

Gg 4

that

Galen lib.
1. de arte
curat. c. 6.

The law-
full vse of
Physicke
plainely
proued.

^h *Forrest*
de vrin. Iu-
dicijs lib. 3.
Lang. lib. 2
Epist. 41.

that doe accept against the skill of those Physicians that administer to their Patients vpon the bare inspect of their Vrine, without further knowledge of their estates; affirming this iudging by the vrine to be very deceitfull, since the water of him that hath the Plurisie, or the Inflammations of the Lungs, or the Squinancie, as also of him that hath a quartan, or any intermitting Feauer (chiefely if they haue kept a good dyet from the beginning) lookes, for substance and colour, as the water of a vvhole man. Others take also exception against those which will administer no Phylicke, nor vse Phlebotomie, without the direction of iudiciall Astrologie, a supposed Art, in which there is much superstition, little certaintieⁱ, whereas it is thought that it is a farre better courle to consider the matter of the disease, with the disposition and ripening of it, as also the courses, and Symptomes, and Crisis of it, then to minister Purgations, and let bloud, no otherwaies then they are counselled by the constitutions of the Starres. But I meddle not with their Mysteries; I see but with others eyes in this case; I know the Cobler is not to goe beyond his last, onely make thou choyse of a meere Physician for thy health, as thou art carefull of a good Lawyer for thine estate, and of a good Diuine for thy soule. Meddle not with Emperickes, Quacksaluers, Women-Physicians, and

ⁱ See Heidon
against
Iud. Astro.
So H. i.
word is
preserva-
tione against
the poyson
of super-
seded pro-
phesies.

and the like, who oft doe more harme then good.

Now, in the third place, vse this meanes of Phylicke conscionably: 1. Let it be sanctified vnto thee (as thy meate and thy drinke) by the Word of God and Prayer, 1 *Tim.* 4. 3. Commend it to Gods blessing for restoring of thy health, if it be the will of God. 2. Humble thy soule, that God may heale thy body. 3. Perswade thy selfe that it can neyther preuent olde age nor death, but still prepare thy selfe for thy departure. 4. Relie not onely vpon the meanes, but waite Gods leasure in blessing the meanes. 5. If thou recouer, be thankfull to God : a dutie much neglected (as it was of *Ezekias*, as also of the nine clemented Lepers in the Gospell) so of many in our daies, for which the Lord is angry euen as hee vvas vvith them, 2 *Chron.* 32. 24. 25. *Luke* 17. 17. vvherein they are more vnthankfull vnto God then the Ephesians were to *Esculapius*, that writ in Tables all the cures done by Physicke, and hung it vp in *Diana's* Temple, where *Hipocrates* found it.

Thus thou hast the dutie to be performed in sickenesse both in respect of thy soule and body, for the furtherance of thy peaceable departure.

I should now conclude, but that the cursed custome of the world calls mee in conscience
to

What to
doe in ta-
king Phy-
sicke.

5. Rules
obseruable
in the vse
of physick.

to condemne the practise of those, that contrary to these prescriptions, from the Word, in their sicknesse, seeke for help from Sathan, (as *Ahazia* that sent to *Baalzebub* the God of Ekron) and that eyther directly, or secondarily, when they runne to Coniurers, South-sayers, Charmers, Inchanters, Witches, Wizards, Wise-men, and Wise-women, (as the vn-wise deluded Country-people call them) who are in farre more respect with the common people (and some great ones too) and more sought after, then eyther God is sought to by prayer, or the Physitians for Physicke: for, if any of these simple soules be in any extremity, by sicknesse or diseases, or their Wiues, Children, &c. euen as they doe also (like beasts) for their beasts and Cattell: such a Wise-man, such a Wise-woman, such an old Hag, such a white Witch, such a shee-Diuell must be sent to. Alas, what is this, but to runne from the God of Israel to the God of Ekron, from *Samuel* in Ramoth, to the Witch at Endor, from the Riuers of Samaria to the Waters of Damascus, from the liuing to the dead, from God to the Diuell? What is this but to fall downe and worship the Diuell, to sacrifice to him with the poore Virginians, and the Heathenish Sauages? Oh Atheisticall Sots, is there not a God in Israel?

Therefore take thou heede of this cursed
course

Earenest in-
uestiges a-
gainst such
as in extre-
mities seek
to Witches
and Char-
mers, with
dissuauies
from such
Idolatory.

course, and Satanicall practise in thy sicknesse : for alas, to runne a whoring asser such, is not the way to cure thee, but to kill thee; for this haynous sinne vsually prouokes the Lord to plague the practisers of ir, euen with dearth it selfe, as the Lord himselfe threatens, that hee vwill purposely *set his face against those that worke with Spirits, &c.* yea, and that he will *cut them off to from amongst his people, Lewis. 20. 6.* So the Lord verified this threat in *Ahazia*: for, because hee did seeke to *Baalzebub*, and not to the God of Israell, in his sicknesse, God sends *Eliac* directly to tell him, that for that cause, hee should not come downe from his bed, but should dye the death, as indeede hee did, *1 Kings 1. 6.* So *Saul* was slaine notwithstanding that he went to the Witch at Endor, *1 Sam. 31.*

Oh that our common people would reade and remember this, that in stead of getting helpe by such Satanicall meanes as thy vse, they prouoke the Lord (as *Paul* tels the *Corinthians* in another case, of receiuing the Sacrament vnworthily, *1 Cor. 11. 29. 30.*) to plague them eyther with further diseases, or else with dearth it selfe, as hee did *Saul* and *Ahazia*.

Secondly, suppose thou shouldest get help, it is by the Diuels meanes, and who wvould go to such a filthy Physitian?

Thirdly,

Against
seeking to
Witches &
Charmers,
in sickness.

Thirdly, if by this meanes thou be relieved, thy soule is a thousand times more prejudiced; the cure of thy body is the curle of thy soule; thou procures the health of the one by the sicknesse of the other; so thy salve is worse then thy sore: therefore when Sathan and his Instruments can helpe thy health, so much as Superstition and Idolatrie in seeking to them, hinders thy saluation, then I shall say to thee (as *Elizens* to *Naaman* (*Goe in peace, euen to the house of Rimmon.*

Others there be that vse other meanes, which haue no warrant: of which kinde are those that vse any manner of Charms or Spels, or that hang about their neckes Characters and Figures, eyther in Paper, Wood, or Waxe, &c. which are all vaine and superstitious, because neyther by creation, nor by any ordinance in Gods word they haue any power to cure diseases: for, words doe onely signifie, Figures can but onely represent.

Indeede I confesse, there are some things that haue some vertue in them, being hung about the necke, as white ^k Peonie in this kinde, is good against the Falling-sickenesses, and Wolfes-dung, tyed to the body, is good against the Collicke; so there are many the like, which haue not their operation by Inchantment, but from an inward vertue: but all Amulets and Ligatures, &c. which worke
not

^k Galen.
lib. 6. & 10
de simpl.
Medic.

not by some virtuall contract, must needes haue their power from the Diuell.

The last dutie which must be done in sicknesse, is relatiue, concerning others: of which briefly, euen as wee haue spoke of those that concerne God and our selues. Others I call eyther our Enemies or our Friends: those without vs, or our owne Families.

First, to thy enemye thou must be reconciled; forgiue him, and desire to be forgiuen of him: thou art now about not to offer a Lambe or a Bullocke, as in the Leuiticall law, but thy selfe, thy body, thy soule a sacrifice to G O D, *Rom. 12. 1.* Oh then first be reconciled to thy God ere thou offer thy gift, *Mat. 5. 23.* Now, if the party whom thou hast iniured, eyther be absent, or present and vvill not relent; yet thou in seeking peace hast discharged thy conscience, and God will accept thy will for the deede.

Secondly, if thou hast wronged any man by any manner of Iniustice whatsoever, secretly or openly, thou must make restitution, euill gotten goods must be restored, be they gotten by Vsury, Oppression, Extortion, keeping the pawne, the pledge, or by any sinister meanes whatsoever: the L O R D strictly inioynes it, *Leuit. 6. vers. 1. 2. 3. 4.* *Zachemus* practised it, *Luke 14.* The Law of Nations and of Nature approues it, and the
very

very Law that is writ within vs doth presse and vrge it.

The practise of the world is against both these rules : for alas, are there not many whose malice is (like coales of Iuniper) vnquenchable ? The throwing of dust amongst buzzing Bees; makes them quiet; but the summons to their dust, causeth not some to leaue their waspishnesse: they carry wrath boyling within their breasts, as in a Furnace, euen to Tophet, the fire and Furnace of Hell; neuer purposing to forget nor forgiue; nay, wishing that their very spirits could torture and torment their enemies after their dissolution. And for restitution, how few be there that once dreame of it, much lesse determine it? in which case they come farre short of *Iudas*, who at his desperate death would restore those thirtie pieces which hee got in life with the price of blood, *Mat. 27.4.5.* In which those men doe not onely preiudice their owne soules, but their Children also and posteritie, euen in earthly things, in leauing to them riches wrongfully got, which bring deservedly the curse of God vpon all the rest of that estate which they bequeath vnto them; according to the phrase:

De male quæstis vix gaudet tertius hæres.
Goods euill got, who ere enioy them,
Helpe not the third heyres, but annoy them.

like

Reconcili-
 ation with
 enemies, &
 restitution
 in wrongs,
 in sicknesse
 to be pra-
 ctised.

like that coale of fire which the rauenuous Eagle carryed to her nest, which set all the rest of the nest on fire.

Thirdly, thou must haue a speciall care to provide for the peace, welfare, and prosperitie of those that are committed to thy charge, that it may goe well with them after thy death.

The Magistrate, after the example of *Moses*, *Ioshua*, and *Dani*, must provide for the godly and peaceable estate of that Towne, Citie, or Common-wealth, ouer which hee is set, that pure Religion may be maintained, outward Peace established, ciuill Iustice executed, &c.

The Minister, as much as he can, when he is in dying, must cast to provide for the continuance of the good estate of that Flocke, ouer which the holy Ghost hath made him Ouer-seer. Thus our Sauour himselfe, the chiefe Shepherd, had a care of his Flocke, ere hee left them; hee moderates the mourning of the Daughters of Ierusalem; giues Commission to his Disciples to teach all Nations, *Mat.* 28. 19. comforts them with the promised Comforter, *Iohn* 16. 7. Thus *Peter* endeououred, that those to whom hee writ and preached, should haue remembrance of what hee taught them, euen after his departure, *1 Peter* 1. 15. If *Peters* pretended Successors stood not so much on their personall succession, as they should in the right of succession, labouring

Deut. 31. 1.

Iosh. 25.

1 King. 2.

Magi-
strates, Mi-
nisters and
Matters
must pro-
vide for
the good of
their char-
ges, euen
after their
death.

464 *Simeons dying Song,*

labouring to imitate the doctrine of *Peter*, of the Prophets, and Apostles; nay, if this care of doctrinall succession were in the Ministers of the reformed Religion, wee should not haue here so much blindnesse and ignorance, where once was light; there so many Schismes, Errors and Heresies, where once was an vnitie in veritie, else-where so many Wolues come into the roomes of faithfull Pastors, *Act. 20 ver. 29.*

*De moderate
ratione in
disputat.
seruanda.*

Thirdly, if thou beest a Master of a Familie, thou must set thine house in order, as the Prophet from God commands *Ezekias, Esa. 38. 1.* Now for as much as all Scripture is from God, *2 Tim. 3. 16. 2 Pet. 1. 20.* and all examples are for our learning, *Rom. 15. 4.* what was said to *Ezekias*, is said to euery man, *Set thine house in order.* For, Order (saith *Nazianzen*¹) is the mother and preseruer of all things. Now for the procuring this order in thy Familie, doe two things: 1. concernes the temporall: 2. the spirituall estate of thy Familie.

^m *Gen. 17.*

ⁿ *Gen. 27.*

^o *Luke 23.*

46. 52.

Ioh. 19. 27.

Luke 23.

43. 34.

For the first, make thy Will and Testament, thou shouldest make it in thy health, as *Abraham* did^m, who in his health makes a Will and giues Legacies: but chiefly in thy sickness, as did *Isaack*ⁿ; and *Iacob* in that propheticall Testament of his, *Gen. 49.* So some thus set downe Christs Will on the Crosse: he giues his Soule to his Father, his louing Mother

directing to liue and dye well. 465

Mother, to his beloued Disciple *John*, his body to *Ioseph* of Aramathia, to the penitent Theefe Paradise, to the Iewes his heartiest desires, when hee prays for them, &c. Now, it is not a matter of indifferencie, but a thing that conscience bindes thee to, euen to make a Will, and to distribute thine inheri-
Siracides counsels, *Syr.* 33. 22. for thus discharging a good conscience, thou maist more freely depart in peace, as a man takes his iourney more freely when hee hath set his house in order.

5 Reasons
why a sick
man must
make his
Will.

Secondly, so thou cuttest off many contentions, and stayest many suites in Law. *Rom.* 16. 18

Thirdly, thou takest away scandall and offence, and so preuentest a woe threatned, *Mat.* 18. 7.

Fourthly, thou shalt be thought a wise man, and not dye like a *Nabal* and a foole, in setting all at sixe and seauen, and so shalt leaue behinde thee a good name, as a *precious Oynement*, *Eccles.* 7. 3.

Fiftly, thou shalt in this imitate God, vwho is the God of order and not of confusion.

Now in the manner of making thy Will, let the Rules be, 1. the Law of G O D, 2. of Nature, 3. of that Nation whereof thou art a member, 4. of common equitie. If thy will be against any of these rules, it is culpable. First, then it is Gods will to preferre thine owne

H h

bloud

466 *Simeons dying Song,*

4. Maine
rules in
making all
Wils.

p Lib. 2. de
rep. polit.
q Lib. 2. c. 8

bloud, in disposing of thy estate, before others; as GOD tels *Abraham*, that *Eliazer*, a stranger, shall not be his heyre, but his owne Sonne, *Gen. 15. 4.* The like, God commaunds the Israelites, that if any man dye, his Sonne shall be his heyre; if hee haue no Sonne, his Daughter; if no Daughter, his Brethren; so descending still to the next of kinne, *Numb. 27. 8. 17.* It is a fault then for any man to alienate his goods or lands wholly from his bloud and posteritie, the light of Grace and of Nature to, condemnes it; euen the very Schooles of *P^r Plato* and *q^a Aristotle*.

Secondly, those are culpable, that giue all to the eldest, and little or nothing to the rest; or all to Sonnes, nothing to Daughters: for, though it be equall that the eldest haue more then the rest: First, because he is the eldest, the *Reuben*, and first strength of the Father. Secondly, because Stockes and Families are preserved in their persons. Thirdly, that they may doe speciall seruices to the Common-wealth: yet it is exceeding vnequall to giue so much to the eldest, as though he should be my young Master, and a Gentleman, and the younger borne to beare the wallet, as though he onely were a Son, and the rest Illegitimate. Fourthly, in the Lawes of equitie, remember him with something, or her, in thy Will, that haue beene trusty and faithfull Seruants to thee: gratifie
in

directing to liue and dye well. 467

in thy death, their loues, labours, and strength spent for thee : deale not with them (as the Spaniell with the water) shake them not off when thou hast no more vse of them, Secondly, allot some Legacies to thy friends, as memorials of thy lasting loue. Thirdly, as thou art able remember the Church of God, and those that are in it, poore Ministers, or poore Members. Fourthly, such Societies in the Common-wealth as thou hast liued in.

Now, concerning the spirituall estate of thy Family, teach, instruct, exhort, admonish, and pray for every particular person in thy Familie. In this, reade, and imitate the example of *Dauid*, *1 Kings* 2. the whole Chapter. Exhort thy Wife to be the Spouse of CHRIST; thy Children, Gods Children; thy Friends, Gods Friends; thy Seruants, Gods Seruants : so shall God, and Gods Spirit, giue that testimonie of thee, that hee did of *Abraham*, *Gen.* 18. 19. euen for instructing thy Familie after thee. The practise of these Precepts concernes thy peace, both in sicknesse and in death.

Lastly, when thou seekest Death approaching, comming neare to the Agonie and pangs of it; then, vvith the Marriners, stearne aright, to get into the Hauen: there is the greatest danger, and if recouered the greatest ioy.

Hh 2

Now

A christian
carriage
prescribed
even in the
houre of
death.

Now labour, as thou hast liued, so to dye by Faith. Now apply the Promise to thy Soule; trust in it, let it quicken thee, as it did *Dauid*, *Psal.* 119. 49. Comfort thy selfe (as that persecuted Patriarke did, when Death was before him) euen in the Lord thy God, 1 *Sam.* 30. 6. Now let God be the strength of thy heart, euen vvhhen thy flesh fayles, and thy heart also, *Psal.* 73. 26. Now vvith the Israelites, looke to him vvith the eye of Faith, of whom the brazen Serpent was a figure, euen when the Serpent Death imbraceth thee to sting thee, *Iohn* 3. 14. Now call to minde all the former mercies of thy God, to thy soule, and suck spirituall sweetnesse from them. Now, vvith *Moses*, cry vnto God, euen when thou seest the dead Sea, (as hee the red Sea) before thee, *Exod.* 14. Now pray with all thy powers and spirits; loue the Lord vvith all thy heart and affections; reioyce that thou art going to meete thy Bridegroom: now mourne and weepe more then euer, that thou hast offended so good, so gracious, and so louing a GOD: Now, with *Ezekias*, remember thy former sinnes, in the bitterness of thy soule, turne thy selfe to the wall and weepe in the secret silence of thy Soule, *Esay* 38. 3. that so thou vvashing thy soule with penitent teares, thy CHRIST may, at that instant, vvash away
away

away the pollutions of it vvith his bloud: that so it may be presented spotlesse before the Lords Tribunall, vvhither it is approaching: that so (as it is said of the Doue and the Eagle, that when they haue plunged their vvings in the water, they are better fitted for their flight) thou plunging thy selfe into the troubled Bethesda poole of thy repentant teares, distilling from the Limbecke of a remorsefull heart, thy soule may take the wings of a Doue, and flye out of the Cage and Coate of thy body, to her eternall rest in *Abrahams* bosome. Now with *Simeons* heart, sing *Simeons* Song: now awaken all thy powers, to praise the Lord; so (as in singing wee ascend to higher notes,) thy soule leauing the earth of thy body, shall with the Larke mount still higher and higher; nay, it shall be carryed vp on the wings of wayting Angels, till it be transcendent amongst the *Quires* of those heavenly Hierarchies, that sing continuall Halleluiahs vnto the once incarnate, now deified Lambe, even *Simeons* Lord, that sits vpon the throne. To whom, with the Father, and the eternall Spirit, a Trinitie in Vnitie, and Vnitie in Trinitie, as his due, and our du:y, from the ground of our hearts and soules, be ascribed all Honour, Glory, Power, Maiestie, and Mercy, of vs and all Churches, now and for euermore. *Amen.*



Necessary Incouragements, and
Comforts, against the grieuances
of seuerall Crosses:

*Because that many are too much deiected,
and disconsolate, at the death of their
friends, Parents for Children, Children
for Parents, Husbands for Wiues, and
Wiues for Husbands, Brother for Bro-
ther, and Friend for Friend, mourning
(like *Rachel for her Children) and will
not be comforted: let these Motiues moue
thee to take truce with thy teares, and
not to sorrow as did the Heathens with-
out hope.*

*Ier. 31. 16.

NOW and acknowledge that it
is GOD that hath taken away
thy friend, the pleasure of thine
eyes, thy Wife, or the like; there-
fore, as God said to Ezekiel in the
like case, *Mourne not, nor weepe, neither let thy
teares runne downe; cease from sighing, and make*

no mourning for the dead, *Ezek. 24. 16. 17.* Murmure not as did the rebellious Israelites, when their Brethren were taken away, *Numb. 16. 41.* Kicke not against the pricke, *Act. 9. 5.* resist not God with a stiffe and vncircumcised heart; *Act. 7. 51.* but, like an obedient childe, imbrace the stroke of thy Father, and kisse the rod.

2. The Saints of God haue beene patient spectators of the deaths of as neare and deare friends, as any thou hast parted withall; whose Patience, in this crosse, I propound vnto thee to imitate, as *Iames* propounds *Iobs* Patience to be imitated in euery crosse, *Iames 5. 11.* Thus *Adam* and *Eue* saw the death of their sonne *Abel*, *Gen. 4.* *Noah* the destruction of the whole world, by the Deluge, *Gen. 7.* *Abraham*, of *Terah* his Father, *Gen. 11. 32.* so, of his deare Wife *Sarah*: *Gen. 23. 2.* *Lot*, of his Wife: *Gen. 19. 26.* *Isaack*, of his Mother, and of *Abraham* his tender Parents: *Gen. 25. 8. 9.* *Jacob*, of his Father *Isaack*, *Gen. 35. 29.* of his beautifull and beloued *Rachel*, *Gen. 35. 19.* Thus when *Aaron* saw his two sonnes, *Nadab* and *Abihu*, deuoured with fire from the Lord, hee held his peace: *Leuit. 10. 2. 3.* *Iob* blessed God as well when his Children were slaine, as his goods imbezeled: *Iob 1, 21. 22.* for *Elis* lamented the losse of the Arke, rather then the slaughter of *Hophni* and *Phinees*; for which his

Daughter in-Law also was more moued, then for the death of her Husband: 1 *Sam.* 4. v. 18. 19. 20. 21. 22. *David* more bewayled the spirituall death of the soules of *Ammon* and *Ab-solon* then the corporall deaths of their bodies, thy dying in their sinnes of Incest and Treason^a, 2 *Sam.* 14. 14. Lastly, the Virgin *Mary* and *Iohn* the Disciple, stood by the Crosse of Christ in his Passion, onely with compassion^b, without that outward lamentation which Christ condemned in the Daughters of Ierusalem, and in them, immoderate mourning in all; *Mat.* 27. 56, *Luke* 23. 28. which particulars, chiefly the last, as *Ambrose* applyed them in his Funerall Oration of *Valentinian* the Emperour, so they must be laid to heart in our application and imitation in euery Funerall.

^a *Crimina
doluit, non
exstis filio-
rum Amb-
b Stantem
lego, sentem
non lego.
Ambr. in
orat. funeb.*

Gen. 5.

Luk 12. 37.

3 If hee dyed in the Faith of Christ, hee is translated (like *Enoch*) from this life to a better; from this vaile of misery to eternall glory: hee is a Citizen of Heauen, an inheritor of a Kingdome. Sorrow not for his triumph, he is gone to possesse a Crowne in Glorification, which was granted him in Predestination, promised him in Vocation.

4 Hee is blessed, being dead in the Lord, *Ajoc.* 14.

5 Hee is returned home to his Fathers house; hee is gone to his better friends, euen
to

to the companie of innumerable Saints and Angels, and to the Spirits of the iust, *Heb.* 12. 22. 23. *Mat.* 22. 30. *Ren.* 15. 11. *Mat.* 8. 11. *1 Thef.* 4. 17.

6 Hee is inseperably vnited vnto G O D, the chiefe and perfect Good: first, whom to see is Tranquillitie: secondly, whom to rest in is Securitie: thirdly, to enioy is Felicitie. Being incorporated into that Citie; first, whose King is Veritie: secondly, the Lawes Charitie: thirdly, the Dignities Equitie: fourthly, the Life Eternities in which hee shall be sempeternally blessed, ioying in, and inioying, first, a certaine Securitie; secondly, a secure Tranquillitie; thirdly, a safe Iocunditie; fourthly, happy eternitie; fifthly, an eternall felicitie.

Augustine.
Prosper.

7 He is now married vnto his Bridegroom CH R I S T, to whom his soule was contracted in earth, and the Marriage-feast is now solemnized in Heauen: now, thy mirth, not thy mourning, becomes a Marriage, *Hof.* 2. 19. *Mat.* 22. *Phil.* 1. 23. *Iohn* 12. 26. & 17. 24. *Luke* 33. 43. 46. *Ren.* 7. 17.

8 Consider that his warre-fare is now at an end: his iourney is finished, and his worke is accomplished: if G O D had had any more worke for him to haue done, hee should haue liued longer: for, as God sweepes away the wicked when they are at the height of sinne, as hee did *Er* and *Onan*, *Gen.* 38. the Sodomites,

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mites, *Hophni*, *Phinees* and *Abolon*; so the
godly in the height of Grace.

9 He was here a Pilgrime and a stranger,
as were the Patriarkes, *Abraham*^c, *Isaack*^d, *Ia-*
cob^c, *Dauid*, and the rest; now he hath hoyst
vp sailes, hee is gone home into his owne
Country, therefore why shouldest thou grieue
at his happy voyage and safe arriuall?

10 Thou hast not lost him*, but left him;
hee is not dead but departed; nay, (as Christ
said of *Iairus* his Daughter, and *Lazarus*,)
thy Friend, thy Damzell, thy Daughter, be it
hee or shee, is not dead but sleepeeth; and (as
e *Martha* beleueed) there shall be a time when
they shall waken. Now, what mother grieues
that her vnquiet childe sleepees and takes the
rest? many weepe because their Children will
not, or cannot sleepe, few because they doe
sleepe.

11 Hee shall be restored vnto thee againe
at the Resurrection of the iust, euen in his bo-
dy, *Psal.* 17. 15. *Iob* 19. 25. *Iohn* 5. 29. as his
soule is now immediately gone to God, as did
the soule of *Lazarus*, *Luke* 16. 22. of *Stephen*,
Acts 7. 69. of the penitent Theefe, *Luke* 23.
43. yea, of CHRIST himselfe, *verse* 46.
where it remains in ioy, *Mat.* 25. v. 21. & 23.
so the body shall be re-vnited to it againe, par-
ticipating with it in glory ^h vnspeakable and
euerlasting. Therefore mourne not exces-
sively

^a Heb. 11. 9

10.

^c Cha. 13. 14

^d Gen 47. 9.

^e Psal. 39.

14.

* *Amici*

mortui non

amissi sed

premissi.

Bern.

^f *Iohn* 11.

11.

^g *Verse* 24.

^h *1 Cor.* 2. 9.

ⁱ *Mat.* 25.

46.

Iohn 3. 16.

36.

¹ *Thes.* 4. 17

² *Tim.* 2. 10

² *Cor* 4. 17.

siuely for him, like the Gentiles, the Epicures, and Sadduces that haue no hope of the Resurrection.

12 Though hee cannot come to thee, as the dead *Dives* desired, *Luk* 16. 24. yet ere long thou shalt goe to him, as *Dauid* said of his deceased ^k Childe; yea, thou shalt in all probability, know him againe, in thy Glorification, as *Adam* knew *Eue* in the Creation ^l, and as *Peter* knew *Moses* and *Elias* ^m in Christs Transfiguration. Therefore haue patience for his absence, till you meeete againe to your more mutuall comfort, as ⁿ *Iacob* met with *Ioseph* in a better place.

^k *Sum.* 12

23

^l *Gen.* 2. 23

^m *Mat.* 17.

4

ⁿ *Gen.* 46.

29. 30.

13 His better part is yet liuing, his soule is immortall, *Iohn* 11. 25. 26. onely the Cage of the body is broken, and the soule, like a Bird, hath taken vings, and is at rest.

Mors non interitus sed introitus, non obitus sed abitus.

14 His estate is now bettered, and farre more blessed then it was: of a Bond-man being made a Free-man. Freed by Death:

First, from Sinne, *Rom.* 6. 7. to which here hee was solde ^o, as *Ioseph* ^p was solde to the *Ishmaelites*.

1

^o *Rom.* 7. 14

^p *Gen.* 37.

28.

Secondly, hee is freed from the miseries of this life, the punishments of Sinne ^q, as from a prison, by this Goale-delivery Death: his paines ^r in this life ^s, concluding in the pleasures of the next.

2

^q *Rom.* 6. 23

^r *Gen.* 3. 16.

17. 18. 19.

^s *Lu.* 16. 25

Thirdly, hee is free from the Gunne-shot of

3

of

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of the world, and from those evils which are fore-told in the last times, *Mat. 24. Luke 21. 25. 26. 1 Tim. 4. 1. 2. 2 Tim. 3. 1. ad 9. Chap. 4. ver. 3. 4. 2 Pet. 2. 1. 2. 3.*

Fourthly, from the vanitie vnder which all the Creatures groane. *Rom. 8. 20. 21. 22.*

*Indg. 1. 7.
8. 9.*

Fiftly, besides, hee is with Tryumph and honour recalled from exile and banishment, as was once *Themistocles* amongst the Athenians, and *Iphrah* amongst the Israelites, to receiue dignities in his owne Country, from whence his soule came. Now, are any Parents sorie, when their Children, of Bond men, are infranchized; of Prentises, are made Freemen? Is any man grieved that his distressed and disgraced friend is recalled home from Banishment, and that by the King himselve? Now, this is thy case, if thou take paines to apply it.

*1 Gen 3. 19.
Heb. 9. 26.
Pro. 26. 6.
Quod generatur cor-
rumpitur.
Quod oritur
moritur.
Serius aut
citius me-
tam prope-
ranus ad
vnam.*

15 In thy exceeding sorrow thou lamentest what could not be prevented: for hee was one of the Sonnes of *Adam*, therefore borne to dye; hee could not escape the Stroke, as the Swallow by flying. For, the God of Nature now confirms the Principles of Nature; that whatsoeuer hath motion by generation, must haue a cessation from motion by corruption.

16 Thy case is not alone, but thou hast millions and thousands, both in the Christian and

and Heathenish world, sayling, at this instant, all along with thee in the Sea of sorrow, driven with the windes of their owne sighes and sobs, for the like, or greater crosses then thine, bewayling publike and priuate calamities. Therefore if companions in griefe (as the phrase is) mitigate griefe, then let societie allwaie thy Sorrow.

*Solamen
misericor-
dies habuisse
doloris.*

17 Thy impatient sorrow, 1. hurts thy selfe, 2. preiudiceth thy health, 3. consumes thy moysture, 4. occasionedly shortens thy life, 5. Discontents thy friends, 6. displeaseth thy God: therefore eyther moderate it, or leaue it off: or, (which is best of all) turne the streame of it, from a naturall to a spirituall, from a carnall to a Christian sorrow for thy speciall sinnes, which is that godly sorrow^x commanded of God, y practised by the Saints, z causing repentance vnto saluation, neuer to be repented of.

1 Cor. 7. 16.

Thy extreame sorrow for the dead is as fruitlesse as faithlesse, as vnprofitable to the dead, or to the liuing, to others and thy selfe, as vnpleasant: therefore let *Dauids* considerations when his Childe was dead, be thy directions, 2 *Sam.* 12. 22. 23.

*x Isel 2. 12.
13. 7. 17.
y 1 Sam 7. 6
Esay 38. 3.
Mark 9. 24
Mat. 26. 75
Luke 7.
z 2 Cor. 7.
10. 11.*

The Lord is still liuing, who is thy Head, thy Husband, thy Father, thy Mother, thy brother, thy sister, all in all vnto thee, if thou hearest him, belieuest in him, and obeyest^a him: there-

a Luke 8. 21

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therefore, as *David* in another extremitie,
 comfort thy selfe in the Lord^b thy God : hap-
 py is hee that is ready to leaue all for Christs
 sake^c; that can say with one of the Auncients,
^d *My God and all things* : my God, my Guide,
 my Rocke, my Defence, my Saluation^e; there-
 fore that loue which thou diddest beare to
 them that are gone, sequestrate it from the
 dead, and reflexe it vpon God : there is dan-
 ger in our earthly loue, whether naturall to
 our Childe, coniugall to our marriage Mate, or
 morrall to our Friend : in which vvee may
 soone offend, in the defect of too little, or in
 excelsse of too much. For which cause, God
 being a^f Icalous God, and not enduring that
 our hearts g should be set on any thing in lo-
 uing it, too much, ouer, or aboue, or besides,
 or equall with himselfe, oft depriues vs of our
 loued Idols. Therefore hee hath crost the
 loues of his dearest Saints in this kinde : of
 two Wiues *Iacobi* *Rachell* dyes, which hee lo-
 ued aboue *Leah*^h; of twelue Sonnes, *Iacobs*
ⁱ *Ioseph* is solde, his dearling, more then the
 rest; of many Children, *Dauids* *Abseylon* and
^k *Adoniah*, whom hee most pampered, soo-
 nest perish; of all *Dauids* Friends hee soonest
 sorrowes for his best Friend, his halfe-soule
Ionathan. Thus perhaps it is with thee : thine
 owne^l Sheepe from thine owne bosome, thy
 3^o Turtle-doue, thy louing Hinde, thy Wife, the
 sayrest

^b 1 Sam. 30.

6.

^c Mat. 10

37. 38. 39.

^d Deus meus

& omnia.

^e Psal. 18. 1.

^f Exod. 20.

^g Pro. 4. 23

^h Gen. 29.

30.

Ch. 35. v. 18

ⁱ Gen. 37. 4

v. 23. 24.

Ch. 29.

^k 1 Kin. 1. 6

^l 1 Sam. 12.

fairest male-Lambe in thy Folds, thy Heyre and eldest Sonne, thy strength, thy *Rauben*, or thy Friend, thy second selfe, is taken from thee; perhaps thy heart was more vpon them then vpon God, therefore God hath taken away the occasion of thy Idolatry.

Then there is danger in earthly loue, but there is no danger in louing, ouer-louing, our louing God. The speech was as seasoned, as the heart was sanctified, which I once heard of a young Gentlewoman; *Lord, thou hast deprined mee (quoth shee) of my deare Husband, of mine onely Sonne, whom I loved too dearly. I see now thou wouldest haue my whole loue thy selfe: Lord, take it all, thou shalt haue it, thou art worthy of it, it is too little for thee.*

20 Lastly, thinke with thy selfe, that if those whom thou bewaylest were sensible and capable of thy immoderatenes in this kinde (as they are not) they would say vnto thee, as God said to ^m *Rachell*, and Christ to ⁿ *Lazarus*, ^m *Ier.* 31. 16. and to the ^o Widdow of *Nain*, lamenting their Children, *Weepe not*: nay, as hee said to the bewaylers of his Passion, ^p *Weepe not for mee,* ^o *Luke* 8. 59. ^p *Luke* 7. 13. ^p *Luke* 23. 28. *but weepe for your selues*: I am well, your case is worse; I haue conquered, you are still fighting; I am in the Hauen, you are fluctuate on the Sea: and therefore as it would be a meanes to reſtraine the Papiſts Idolatric in praying to Saints and Angels, if they had but eyes to ſee how

1 Acts 14.

7. 12. 13.

14. 15.

Apoc. 19. 10

Rev. 14. 7.

Acts 10.

25. 26.

how they inforce vpon them this Idolatrous worship, which themselves haue ⁹ prohibited, and directed vnto God: so leaue thy sorrowing, till thou consider how little notice they take of it, how little they desire it, or delight in it, for whom thou sorrowest: being to no more purpose, then to pray to the dead, or for the dead, which is grosse Superstition. This made euen *Ennius* the Heathen Poet, forbid that any should weepe for him after his death; which, *Solon* and others ambitiously haue desired.

Other Motiues might be vrged, to moue thee to moderation in this point; yet I would not so reforme this abuse in the excesse, as though I condemned the meane in mourning: this were to runne from one extreame to another: let this therefore conclusiue determine for thy iudgement, and direct thy practise, that it is lawfull to deplore the departure of the dead; as the ¹ Egyptians lamented *Jacob* seauentie dayes, and his Children seauen dayes; as ² *Abraham* mourned for *Sarah*, the ³ Israelites for *Moses*, for ⁴ *Aaron*, for ⁵ *Iofias*, for ⁶ *Samuel*, ⁷ *Danid*, for *Abolon*, for ⁸ *Jonathan*, for *Abner*, the faithfull for *Steuen*, the women for *Dorcas*, &c. yea, the very cruell Scythians, Hircamans, Sabeans, the sauage Indians, Lothopagians, &c. howsoeuer they be not so curious in burying their

¹ Gen 50.² 3. 7. 10.³ Gen. 23. 2.⁴ Deut. 34. 8⁵ Numb. 20

29.

⁶ 2 Chron.

35. 24.

⁷ 1 Sam. 25

1.

⁸ 2 Sam. 18.

33.

⁹ 2 Sam. 1.

11. 12.

their dead as we : some casting them on dung-
hills, some vnto Dogges, some into the Sea,
some into the fire, &c. yet they shew some
motion and mourning for them. Then, if
Iewes and Pagans mourne; why not Christi-
ans? And indeede as it is a curse to the vvic-
ked, as it was to *Ieraniab*, that none shall say,
alas for them, when they are dead, *Ier.* 22. 18.
so the godly ought to be lamented : First, be-
cause they did much good in their places,
Acts 9. 39. Secondly, because the world was
bettered and blessed by them, *Prou.* 11. 11.
Thirdly, wee may feare some Iudgements af-
ter their departure, *Esay* 58. 2. Fourthly, be-
cause the wicked will be more ready to sinne,
and there are fewer left to pray for the vvic-
ked, and to stand in the gap, as did *Abra-
ham*, *Moses* and *Phinees*. Fifthly, because they
were worthy lights and ornaments in the
Church or common-wealth where they lived,
Lam. 4. 20. as was *Iosiah*, for which cause we
may euen weare mourning apparrell to ex-
presse our sorrow. So the wicked to, may be
bewailed; because, for ought wee know, they
are gone downe into the bottomlesse pit of
perdition, the place for wicked men, *Psal.* 9. 17.
the place whither ^b *Corah* and *Dathan*, and ^c *Indas*, and ^d *Aosolon* went vnto, for ought
that is to the contrary : yet wee must mourne
in that meane : First, that wee discouer not

^b *Numb.* 16

33.

^c *Acts* 1. 25

^d *2 Sam.* 18

33.

our owne selfe-loue, because we haue lost some good by them : Secondly, nor hypoerisie, in seeming to mourne : Thurdly nor distrust, as though there were no resurrection : 1 *Thes.* 4. Fourthly, nor excelsse, knowing that they are but gone a iourney, and wee shall quickly ouer-take them : not for euer sent away from vs, but for a time sent before vs.

Comforts against the Crosse of sicknesse and diseases, howeuer intollerable and incurable.

BECAUSE Sickenesse and Diseases, which distresse and distemper thier part and power of the whole man, are very burthenfome to the flesh : as, besides their present paines, being the Heraulds and fore-runners of Death, tending to the dissolution of Nature, let these Considerations be so many Cordials and spirituall lenitiues, to mitigate and assuage the extremities or permanencie of thy dolours in eyther kinde : For, *misery commeth not out of the dust, neyther doth affliction spring from the Earth.* *Iob* 5. 6.

1 Consider that this visitation is the message of the Almighty God : it comes not by chance or Fortune, colds, surfettings, sweatings, &c. are but the meanes, Gods hand throwes this stone at thee, for it was hee that smit

Imit ^a Pharaoh, and the Egyptians, and the ^b Philistines, &c. and cast ^c Ezekias vpon his sicke couch. Therefore storne not, murmure not, hee hath sent it, and who hath resisted his will? *Rom. 9. 19.*

2 Consider the nature of this God, vnder whose hand thou groanest; that hee is rich in mercy, of tender compassion, abundant in goodnesse and truth, and loveth thee in his CHRIST, correcting thee of loue as a Father, not punishing thee as a Iudge: for though these sufferings be plagues to the wicked, as were the plagues of Egypt, of Sodome, and of Moab, yet to thee and all the Elect in Christ, they are but fatherly chastisements.

3 Consider Gods gracious ends and purposes in these thy visitations.

First, to draw thee to the sight and sense of thy ^d sinnes, the cause of this effect; that so repenting of them, thy soules sicknesse may be cured.

Secondly, thou art iudged in this kinde, and chastened of the Lord, that thou shouldest not be condemned with the world, *1 Cor. 11. 32.*

Thirdly, to breake and pull downe the pride of thy heart, a sinne which the Lord abhorres and detests, both in the wicked, as hee did in Herod, *Acts 12.* and in his owne children, as in Ezekias, *2 Chron. 32. 25.* for which cause he brings downe thy heart through this heauy-

^a Exod. 7.

Exod. 8.

^b 1 Sam 5. 9

^c Esay 38.

Eph. 2. 4.

Exod. 34. 6

Isel 2. 13.

Ionas 4. 2.

Heb. 12. 7.

1 Cor. 10.

^d Ioh. 5. 14.

ness, because thou hast rebelled against the word of the Lord, *Psal.* 107. v. 11, 12.

Fourthly, to trie thy Faith and Patience, whether thou wilt kilse his rod, and cleave to him in aduersitie as thou promistest in prosperitie: for, God delights to try his like gold in the fire; as a Master tryes the fidelitie of his Seruant, and a Father the obedience of his Childe: and therefore according to the sinceritie and measure of our graces in this life (as wee see in Gods proceedings with *Abraham*, *Job*, *Dauid*, yea CHRIST himselſe) shall our tryals and our afflictions be, both inward and outward.

Fiftly, to shake off thy carnall securitie: for prosperitie makes thee forget God, as did the Israelites, *Manasses*, *Dauid*, &c. but this visitation driues thee home by weeping-Crosse to thy Father, as it did them and the prodigall Childe, *Luke* 15.

4 Remember that thou worthily deseruest this Crosse of sickenesse, as a punishment for thy sinnes, the sinnes of thy youth and of thy age, omisſiue and commiſſiue: sinne being the cause and originall of all diseases, Agues, Feauers, Consumptions, Plague-sores, Leprosies, and the like, *Leuit.* 26. v. 14. 15. 16. *Iohn* 5. 14. Therefore as God from time to time hath visited the sinnes of others, both of the righteous and the reprobates, so hee hath found out

out thee: hee that puniſhed the Iſraelites with diuers and ſundry plagues, for ^f rebelling againſt *Moses* and *Aaron*, and for ^g murmuring againſt God, hee that plagued ^h *Pharaoh* with Frogs, Lice, Bloud, Death of the fiſt borne, and Drownings, for contempt of God, hardneſſe of heart, and oppreſſion of his people. Hee that ſmit the ⁱ Philiftines with Eme- rods in their ſecret parts, for their abuſe of the Arke: King ^k *Uzziah* with Leproſie, for abuſing the Priests Office: *Gebezi*, for his ^l Co- uetouſneſſe: the ^m Bethſhamites with death, for prying into the Arke: the ⁿ Corinthians with ſickenefſe and death, for profaning the Lords Supper: ^o *Aſa* with diſeaſes in his feete, for imprifoning the Prophet: ^p *Domitian*, ^q *Hadrian*, ^r *Valerian*, *Diocleſian*, *Maximinus*, *Iulian*, *Aurelian*, *Arno'phus*, *Antiochus*, *He- rod*, and others, vvith incurable diſeaſes and death it ſelfe, ^s for their pride, blaſphemie, perſecutions of his Children, and the like ſins: *Cerinthus*, *Arrius*, and others within the Church, with ſodaine Iudgements for their blaſphemous Heresies; nay, euen his owne people with the plague of threeſcore and ten thouſand men, for the miſtruſt of *Dauid* his Seruant ^t, that God which neuer ſuffered ſinne to goe vnpuniſhed in Juſtice, if it were not pardoned in Mercy: he that ſees no iniquitie in *Jacob* ^u, nor no ſinne in Iſraell, in couering

^f Numb. 16

49

^g Numb. 24

3. 12.

^h Exod. ch. 8

Ch. 9. Ch. 10

Ch. 12 & 14

ⁱ 1 Sam. 5. 9.

^k 2 Chron.

26. 19.

^l 2 Kin. 5. 27

^m 1 Sam. 6

19

ⁿ 1 Cor. 11

36.

^o 2 Chr. 16.

10. 11. 12.

^p Sueton.

^q Spart.

lib. 2. c. 12.

^r Euseb. lib.

7. cap. 3.

^s Rufinus,

Niceph.

&c.

^t 2 Sam. 24.

^u Numb. 23

21.

^a *Pf.* 3. 2. 1. 2 the transgressions of his Children ^x, and remitting the eternall punishment to the penitent in respect of their soules: yet there are causes sufficient for him, some secret, some revealed: 1. Both in respect of God: 2. of his Church: 3. of the wicked: and 4. of thy selfe; that he should exercise thee with temporall afflictions here, as he did *David* ^y, as with sickenesse, diseases, &c. Therefore, as the Israelites found out *Achan* the Theefe ^z, the cause of their plague; the Marriners, *Ionas* ^a, the cause of their storme, whom they punished condignely: so, finde thou out by a diligent search, thy *Achan*, thy *Ionas*, thy speciall sinne, which occasions this blast and storme of sickenesse: put *Achan* to death, crucifie that sinne, cast *Ionas* into the Sea, drowne it, or wash it in a flood of teares, as did *Peter* ^b, and *Ezekias* ^c; and CHRIST will wash thy wounds vvith his bloud, he will recouer thy soule and restore thy sicke body, if it be good for thee, or renew thy state in a heauenly mansion provided for thee ^d. Depend vpon God for the issue, haue recourse vnto him by Faith, in the first place: looke vpon the brazen Serpent as soone as euer thou art wounded ^e, and thou shalt be healed and helped; eyther thou shalt be deliuered from this crosse, as was *Ezekias* ^f; or haue patience to indure it, as had *Iob*; or a happy issue in it, as had *Dauid*: but runne not
in

^y 2 *Sam.* 12.^z 10. 11.^a *Iosh.* 7. 24^b *Ion.* 1. 15.^c *Zeph.* 3. 1.^d *Mat.* 26.^e *Esa.* 38. 3^f *Iohn* 14.

2. 3.

^g *Mum.* 21.*Iohn* 3. 14.

15.

^h *Esa.* 38. 21

22.

in the first place, to the Phytician, vvith *Aza*,
1 Chron. 16. 12. nor to Charmers, Witches,
 and Coniurers, as did *Abazia*, to *Baalzebub*
 the God of Ekron *2 Kings 1 3.* as *Saul* to the
 Witch of Endor; least thou perish as hee did,
 least thou pay the Diuell thy soule, as our ig-
 norant superstitious common people doe, for
 curing thy body, the wages that hee requires,
 least thy medicine be worse then thy diseases,
 but *Returne unto the Lord, hee hath spoyled*
thee, and hee will heale thee, hee hath wounded
thee, and he will binde thee up. Hos. 6. 1.

5 God inflicts lesse vpon thee then thy
 sinnes deserue, though thy paine be great: for
 as wee are all by nature sinfull, *Psal. 51. 4.* Cor-
 rupt and abhominable, and gone out of the
 way, *Psal. 14. 3. Psal. 53.* all offending in ma-
 ny things, *Lam. 2. 3.* so he might condignely
 pay thee the wages of thy sinnes, death, dam-
 nation, Hell fire, *Rom. 6. 23. Rom. 21. 8.* for
 indeede it is the mercy of God, that wee are
 not utterly consumed, because his compassions
 faile not, *Lament. 3. 22. 23.* Hee hath not dealt
 with thee after thy sinnes, nor rewarded thee after
 thine iniquitie, *Psal. 103. 10*

6 God afflicts thee not so much as hee
 might and could: for, as thou hast sinned in
 euery part, in thy tongue, in thy head, thy
 eyes, thy feete, *Rom. 3. 13. 14. 15.* as euery
 member hath beene made a weapon of vn-

righteousnes to fight against God, *Rom. 6. 13.* so hee could racke and rent, torture and torment thee in euery member: euen as hee will deale with the reprobates in hell. Doth thy head ake with the Shunamites childe? *2 Kin. 4. ver. 18.* hee could make thy heart ake to, he could scorch thy tongue like the rich Gluttons, *Luke 16 24.* burne thee within thy bowels, as hee did *Aniochus*, &c. Is one member distressed? hee could sinire thee with boyles from the crowne of the head to the sole of thy foote, as hee did *Iob*, *Iob 2. 7.* Therefore it is kindnesse to punish one part, when all haue offended.

7 The Saints and Seruants of God haue indured greater extremities, then as yet thou wast euer invred vnto: thou hast heard as of the patience so of the paines of *Iob*, thou hast not felt a Flea's biting in respect of him, and yet there was peace to him at the last, *Iob 42. ver. 17.* Looke vpon the Patients of Christ, that heauenly Physitian, in the Gospell, one good woman troubled with an issue of bloud
 44. twelue yeeres long, which had spent all shee had vpon the Phylitians, yet at last cured. An
Luke 13. other woman vexed with a spirit of infirmite,
 11. 12. 13. eight and fiftie yeeres, that was bowed together, and could not lift vp her selfe in any wise, yet loosed by CHRIST from her disease. A
John 5. 5. 6. man that vvas discaled eight and thirtie yeeres,
 7. 8. lying

lying at the poole of Bethesda, yet at the voyce of Christ rose vp, tooke vp his bed, and walked.

How long, thinke you, was *Lazarus* pined with hunger, wanting crummes; payned with vlcers, wanting comforts; reiected of men; his best Physicke the Dogs tongues, ere hee were carried by the Angels into Heaven, *Luke 16*. I might instance in the Creeple that was lame from his mothers wombe, that sate at the gate of *Salomons Temple*, called *Beautifull*: and in that other impotent Creeple at *Lystra*, which were both of them healed and helped: the one by *Peter* and *John*; the other by *Paul* and *Barnabas*, *Acts 14. 8. 9. 10.* In *Aeneas* that kept his couch eight yeeres, sicke of the Palsie, yet in the name of Christ made whole, *Acts 9. 33. 34.* In him that was blinde from his birth, *John 9. 2.* In those two blinde men that cryed after Christ, *Mat. 9. 27.* All which by faith, receiued their sight from him that is the light of the world. So, in those whose Sonnes and Daughters were dispossessed of those tormenting Spirits, wherewith from their Cradles, they were possessed, *Marke 9. 21. verse 25. Luke 9. 42. Mat. 15. 22.* with all the rest of the halt, blinde, dumbe, maymed, &c. that were cast downe at *I E S V S* his secte, and healed, *Mat. 15. 30. 31.* If I should set before you, in order, *Davids* sufferings
in

Acts 3. 2.

7. 6.

Acts 14.

7. 8.

John 9. 7. 6.

7.

Mat. 9. 7.

29.

in this kinde, you would wonder; who though hee were a King, a Priest, and a Prophet, a man after Gods owne heart, yet indured *dura & dura*, hard and harsh preiures: G O D so tempered his cup, that hee occasionedly cryes out, that by reason of his outward and inward sorrowes, there was no health in his flesh, no rest in his bones, his wounds sticking through corruptnesse, his loynes filled vvith sore diseases, no sound part in his body, his flesh trembling within him, and the terrours of death comming about him, his heart panting, his eyes dimmed, his strength failing; euery way so perplexed, that his extremities cause him not onely to cry and call, and complaine and groane, but euen to roare and bellow out, (like an Oxe pricked,) in the bitterness of his soule, *Psal. 55. 41 5. Psal. 38. 2. 3. 4. 5. 6. 7. 8. &c.* yet for all that so freed, so comforted after, that his heart was filled with ioy, and his mouth with laughter; that hee broke forth into prayes vnto his God, vvith ioyfull songs for his deliuerance. Apply this Mithridate of these examples to thine owne ruptures. Did not the L O R D loue those whom he so visited as well as hee loueth thee? Did hee release those, and can hee not release and relieue thee? *Is the Lords hand shortened, that hee cannot helpe? or his care heauy, that hee will not heare? Esay 59. 1. &c.*

8 Thy dolours are nothing if they be compared with the sufferings and Passion of Christ the Messias, neyther in their vehemencie or continuation; all his whole life, from his Cradle in Bethlem, to his Crosse in Golgotha, being a dying life, or a living death, exposed to the malice, madnesse, opprobries, and calumnies of his enemies, *Herod*, and *Herodians*, *Scribes*, *Pharisees*, *Sadduces*, *Jewes*, *Judas*; to 1. *Pouertie*, *Hunger*, 2. *Thirst*, *Wearinesse*, &c. which miserable life was concluded with such a death, so ignominious, for the shame of it, *Phil.* 2. 8. so dolorous, 1. both in respect of paines of body, by the *Nayles* and *Thornes*, in the sinewie parts of the body: 2. and of griefes of minde, for the ingratitude of the *Jewes*, the treason of *Judas*, the faintnesse of his *Disciples*: 3. and of the tortures of soule, in the apprehension of the wrath of his Father, that in his entrance into it, hee sweat water and blood in the Garden; in the vndergoing of it, hee cryed, *My God, my God, why hast thou forsaken mee!* All concurring together, make such a confluence of sorrowes, that thy greatest paines are but pleasures and refreshings: nay, the sufferings of all the *Martyres*; 1. *Stenen*, *John Baptist*, 2. *James*, 3. *Peter*, *Paul*, *Lawrence*, &c. and the rest doe not poize and paralell it in the least particulars. Now, canst thou grudge against thy God, for afflict-

ing

Psal 22.
Esay 53.

ing thee deservedly, that art nocent, being his Sonne by Adoption, when hee imposed so much vpon his owne Sonne by Nature, being innocent, onely made sinne for thee, *Rom. 4. vers. 25.*

*Non debent
sub spinoso
capite mem-
bra esse mol-
lia.*

9 By these sufferings thou art made conformable to the Image of Christ, *Rom. 8. 29.* who by many tribulations entred into glory, *Luke 24. 26.* It is vnseemely for the members to goe one way when the head goes another; if thou beest a part of Christs body, then a head of thornes must haue pricked members.

10 There is no greife so great, but the Lord can, and will in his due time, ease and relieue thee, as hee hath promised, *Psal. 50. vers. 15.* yea, from thy most grieuous diseases, *Exod. 15. 20. Psal. 34. 18.* For, when did any of the Lords Children cry vnto him, but hee heard and holpe them, *Psal. 107. 13. 14.* God is able to helpe, he will helpe, he knowes how to deliuer his out of euery tentation, and will deliuer them, *Esay 5. 2. Esay 59. 1. 2 Pet. 2. 9.*

11 Christ thy high Priest is touched with a fellow-feeling of thine infirmities, hauing had experience of them, in thy owne nature. *Heb. 4. 15. 16.*

12 This sicknesse of thine is the Herauld and Summoner of thy death, the warning-peece of thy departing: it is needfull that this earthly house of thine, thy terrestriall Tabernacle

nacle be pulled downe piece-meale, by sicknesse, that thou maist be cloathed with a better house from heauen. 2 Cor. 5. 1.

13 This thy sicknesse is an excellent Tutor to catechize and instruct thee in the Schoole of Christianitie, it reades (as it were) a Diuinitie Lecture vnto thee in Christs owne Colledge, 1. of the * fall of *Adam*; 2. the miseries of man in life; 3. his mortalitie in death; 4. the desert of sinne; 5. thine owne vvretchednesse and vnworthinesse; 6. thy corruptions original; 7. thy transgressions actual; 8. the vilenesse of man; 9. the Equitie, Iustice, Maiestie, Mercy, Goodnesse, and Greatnesse of Almighty GOD: besides, it fits and prepares thee for a better life.

*Gen 3. 18.

19.

14 Remember how many grosse and raging sinnes this thy sicknesse hath cured, or, at least, curbed in thee, besides those which it hath restrained? how hath it quenched in thee the fire of Lust? how hath it pulled downe the head of Pride? how hath it bridleed thy Anger? how restrayned thy Malice? how dammed vp the streame of inordinate passions? of head-strong, lustfull, luxurious, couetous, and carnall affections? For, to whom sicknesse is sanctified, it is Physicall to the soule, as medicines are to the body: thy soule is sicke of the Lethargie of sinne, scorcht with Lust, inflamed with the burning Feauer of Concupiscence,

Quod medicina corpori, hoc morbus animae.

piscence, distempered vvith the cold palsie of Countousnesse, coldnesse of Zeale, tympanie of Pride, swelling of Emulation, with a number of such like infirmities. Now, as Phylicke is vngratefull to the Patient, yet wholesome; so is sicknesse to thy body: but take it patiently, because God thy Physitian prescribes it for goods ends.

15 As this thy sicknesse cures many sins, so causarily and occasionedly, it prevents many, to which thy nature is inclined. How many doe liue, and lye, and snort in sinne, soyling their soules with all manner of pollutions, that it were better for them to be sicke in their beds? How many profane *Esa*,^a prodigall young men, loose Libertines, like *c* Horses, are neighing after their neighbours Wiues? like *d* *Salomons* Poole, are watching the twilight to sleepe in the house of the strange woman; following *e* her, like an Oxe to the slaughter, y^e to the very Chamber of Death? How *f* many are drinking daily in Ale-houses, Hell-houses, or Tauernes; in their Germane healths, following the sinnes of *g* Sodome, Idlenesse, and fulnesse of bread, and fulnesse of drinke to, like Epicures and Belly-gods, till they breake out into all excesse of Rior, Blaspheemies, Oathes, Beastialities, Swaggerings, Swearings, Raylings, Reuillings, *h* Fightings, and Bloud-sheds; whose states were better to haue

^a Heb. 12.

^b Luke 15.

^c Ier. 5. 8.

^d Prou. 7. 7.

^e Verse 22.

^f Verse 27.

^g Ezek. 16.

^h Pro. 23. 29

haue sober foules in sickē bodies, then to haue
 defiled and damned foules in such pampered
 bodies, ¹ *Esay 5. 11* that are strong to drinke Wine, and
 to poure in new Wine, till they be inflamed?
 How many are scraping, and scrawling, and
 scratching for this earth, in which they wroote
 and digged like Moales and Swine, till they
 open a pit, from which they leape into Hell,
 selling their foules for the Mammon of in-
 quitie like ^k *Judas* and *Demas*, whose bodies, if ^k *Mat. 26.*
 they were more sickely, perhaps their foules
 would be more healthy and holy, and their
 estate more happy? How many Country-men
 ride and runne, like mad men, vp and downe
 to the Citie, and in the Citie, for the rearme of
 life, from the Innes of Court to Westminster,
 not sparing the very Sabbath, to effect their
 covetous or malicious plots against their
 neighbours, who were safer at home, sickē in
 their beds, then here to imploy their strong
 bodyes and politique pates in the Diuels Of-
 fice, to be accusers and tormenters of their
 Brethren ¹ *Pro. 21. 17*

The Whore that hurts for the precious
 soule of a man; the Thiefe, that waytes like
 a Lyon in his Denne, to catch his prey; the
 Vicer, that bites to the bones, and deuoures
 the flesh; the ¹ *Pro. 21. 17* Gamester, that holds a false
 Plough; the Player and the Pander, and all
 the rest of Sathans Factors, that exchange
 his

his sinnes for soules, living in vnlawfull callings, vpon the sinnes of the people; how much better had it beene for them, that their Mothers vvombes had beene their perpetuall beds and graues, or that they were all their life time imprisoned in their priuate Chambers, ryed to their couches with the cords of sickenesse, then to runne head-long in such courses to hell, itrong and liuely, where they shall be chained and pained eternally in the bottomlesse pit.

Besides, how many abuse their outward members and senses in the seruice of sinne and Sathan, whose case would be easier in iudgement, if they had neuer had them, or by diseases were deprived of them? The vnchaste Eye that lusts after a woman, the window that lets lusts into the soule, were it not better pluckt out? Oh that *Sampson*, *Sichem*, *Potiphar*s wife, and *Dani*l, had beene blinde then when they beheld those beauties that yvere there banes! Those whose feete are ready to shed bloud, swift to euill (as *Hazael*) speedy to runne to sinne; how good were it for them to be lame? those that haue hands to perpetrate mischiefe, were better their hands vvere withered like *Ieroboams*. Oh what a blessing were it to be dumbe, to those whose tongues being set on fire on hell, are a world of vvickednesse, polluting eyther the Name, the Word,

Word, and Workes of G O D, by oathes and blasphemies, so obliging their guilty soules to condemnation and swift vengeance: 2. or the good name of their neighbours, by slanders and calumnies: 3. or their chastities, by filthy and rotten speeches?

How much better were it for our riotous Libertines and licentious Gentlemen that liue here, like the Athenians, to doe nothing but heare or see, or tell new things, to be deafe without cares, then to drinke in daily such deadly infection through that sense, as the Sponge suckes water, from soule-poysoning Playes.

Now, how mercifull is God to thee, not onely by this crosse to mortifie sinne in the inward affection; but to restraine and refraine thee from the very outward action.

16 This thy sicknesse it glorifies God, it tends to the glory of God: thou art not punished because God hates thee aboue others: for, those vpon whom the Tower of Siloh fell, were no greater sinners then the rest, *Lu. 13. 1. 2. 3.* Neyther did thou or thy Parents (perhaps) sinne aboue others, as Christ said of the blinde man, but that the glory of God might appeare; both the glory of his power & free-will in creating thee so, *E/ay 45. v. 6. v. 9. E/d. 4.* as also the glory of his might and his mercy in curing thee: for, so all the mira-

Iohn 9. 3.

culous cures that the Lord wrought in the old or new Testament, did tend to his owne glory, both in the thankfull gratulations of his Saints for them, as in their ioyfull promulgations and declarations of them. Thus *David*, and *Ezekias*, in their Eucharisticall Hymnes, and Songs of deliuerance, after their sicknesse; *Naaman* his acknowledgement and confession of the true God of Israell; the sicke of the Palsie healed, the blinde man cured, the Centurions seruant recovered, the Samaritan cleansed, confessing their sinnes, proclaiming Christs mercies, and divulging the Miracles, were instruments of Gods glory.

17 These thy Maladies are no arguments that God hates thee; for, in this nature, or some other, God chasteneth euery Sonne whom he receiueth. None euer, eyther Patriarkes, Prophets, or Apostles went to heauen out of the crosse way, by which CHRIST himselfe went to glory. Therefore as Christ to shew his loue, pittie, and compassion to the diseased and distressed, inuited the halt, blinde, and lame to his great Supper; and wils others to inuite them to their feasts, so hee himselfe will accept them in his Kingdome, as he did *Lazarus*,

m Esay 38.

9. 10. &c.

2 Kings 5;

15.

Iohn 9. 17.

Mat. 8.

Luk. 17. 16

Mat. 22.

These

These Cordials may be applyed to every ordinary visitation, but if thy paines be permanent, and thy dolours extreame and durable, yet thus reviving thy fainting spirits, and strengthen thy selfe by these Meditations.

18 **T**Hat at furthest they can but continue this short and transitory course of this life, they shall expire with death: thy dayes flye as fast as the Bird in the ayre: the Ship in the Sea, the Arrow out of a Bow, or the swiftest things in Nature. Now, thy Diseases are designed vvithin the limits of this brieft and brittle life: they haue their date in thy death; at which time they bid thee adiew, neuer to returne, but ioyes to succcede.

19 Secondly, they are nothing in comparison of those pure, Cœlestiall, blessed, and eternall ioyes in Heauen, vvich vvee haue before mentioned, as they are in the Word reuealed; so sweet, so great, that all the Arithmeticians in the vvorld cannot number them, nor all the Geometritians measure them, nor all the Logitians define them, nor the tongues of Men and Angels describe them; nay, if I were all tongue, as Saint Iohn vv as all voyce, I could not expresse them. as thou shalt experimentally feele them, after thy paynes haue here their period, vvhen thy

vvarfare is accomplished : therefore endure this rod for a time, since thou art an Heyre for euer.

20 Thou art freed surely by Faith in CHRIST from eternall death and the paines of hell : which are fearefull in respect of the place, horrible in all the diuersities of punishments, painefull in the varietie of plagues, ineffable, invtterable, endlesse and infinite in the continuation of time : blesse God for this exemption, for this redemption.

Comforts against the unkindenesse of mercilesse friends.

Obiection.

OH, but this addes griefe to thy paynes, that thy Friends are vnkinde vnto thee in this thy distresse; and thou art destitute of comforters, none compassionates thy extremities.

Answe. 1. This must not seeme strange vnto thee : thy case is not singular in this kinde, but vsuall and ordinary. Friends, like Swallowes, sing and make merry vvith thee, lodge and lye with thee in the Summer of prosperitie : but take their sodaine and farre flight in the Winter of aduersitie : it made
the

against seuerall Crosses. 501

the vñse Heathen exclayme, *Ob friends, no friends.*

2 The Saints haue had this measure. Did not good *Iob* finde his three friends miserable comforters in his greatest exigents? Was there any more comfort in them^a, then water in a stone, or oyle in a flint: they were as a brooke dried vp. *Dauid* had some experience in this case, when by reason of *Sauls* persecution, euen his Father, his Mother, and Brethren so farre forsooke him, his Companion that ate meate with him, was so treacherous to him, that hee was left as destitute of true friends, as the naked Bird of feathers: his friends few, his enemies many, *Psal.* 69. v. 8. ver. 21. *Psal.* 22. 12. *Psal.* 25. 17. 18. *Psal.* 69. 4.

^a *Iob* 5. 13.
14. 15. 16.
17. 26. 27.

3 Christ himselfe was reiected, not onely of *Herod* and his Courtiers, *Luke* 23. ver. 11. of the Scribes and Pharisees, &c. but euen maliced of his owne Brethren, *Iohn* 7. v. 3. 4. yea, forsaken of many of his Disciples together, *Iohn* 6. 66. of all in his Passion, except *Iohn*, *Mat.* 14. 50. denied of *Peter*^b, betrayed of *Iudas*, &c. *Mat.* 26. 49.

See *Psal.*
22. 6. 7. 8.
12. 13. 14.
Psal. 69.
21. 22.
applied to
Christ.

4 There is vsually hatred amongst the nearest friends by nature, euen in prosperous estate, much more in distresse: thus *Caine* hates his Brother *Abel*, *Gen.* 4. 8. *Ismael* persecutes *Isack*, *Gen.* 4. 29. *Esau*, *Iacob*, *Gen.* 27. ver. 41. *Cbam* mocks *Noah*^c, when the old

^b *Luke* 22.
37. 58.

^c *Gen.* 9. 23

2 Sam. 6. man was ouer-seene in Wine; Michol^f mocks
20. David, ouer-spent in zeale; and Iob's breath
did smell distastfully, euen to the Wife of his
owne bosome.

5. Though the arme of flesh, and thy carnall friends forsake thee, yet G O D, will not reiect thee, hee careth for thy soule, his loue is more constant and continuall: the Lord vwill neuer despise thee, nor sayle thee, if thou beest of an humble and contrite heart; but Christ and his Father vwill come in vnto thee, and dwell with thee, if thou hearest his voyce: and openest the dore of thy heart, to entertaine and reaine them, Ponder these places and chiew the cud vpon these Promises, *Esay* 66. 2. & 57. 15. *Psal.* 51. 17. *Ren.* 3. 6. *Iohn* 14. 23. yea, hee hath sworne that hee will neuer sayle thee, nor forsake thee^b. Thus when Christs friends and fauouritesⁱ, eyther sleepe or flye; or faint, an Angell comes to comfort him from heauen: so when hee was alone in the Wildernesse^k. This is *Dauids* comfort, let it be thine, though Father and Mother forsake thee, yet the Lord taketh thee vp, *Psal.* 27. 10. Hee is thy God and thy saluation, *Psal.* 18. 1. Therefore liue by faith, *Hab.* 2. 4. *Heb.* 10. 38.

6 If thy friends haue receiued kindnesse of thee before time, and now they forget thee, which grieues thee the more.

First,

^b *Issh.* 1. 5.

Heb. 13. 6.

ⁱ *Luke* 22.

43. 46.

^k *Mat.* 4. 11

First, examine thine heart, vvwhether thou hast not first beene by committing and continuing such and such sinnes: vnthankfull and vnkinde to thy G O D, after so many sinnes pardoned, so many mercies receiued, so many comforts renewed, so many crosses removed,&c.

Secondly, Gods dearest ones haue beene more stung vvith this viperous generation then euer thou wast, as Christ with *Iudas*¹, a Disciple^m, a Diuell, a Viper in his owne bosomeⁿ. *Pharaohs* Butler was vngratefull and vnmindefull of *Joseph* and his affliction, even after his restitution: the Israelites of *Gideon*, killing with *Abimelech* his seauentic sonnes, *Iudg.* 9. 15. 17. 18.

¹ *Iohn* 18. 5.
^m *Act.* 1. 16
& 7. 25.
ⁿ *Psal.* 41. 9
Ioh. 13. 18.
* *Gen.* 40.
23.

Thirdly, what euer man doe God, is a faithfull rewarder of all that are his; being not vnmindefull of the fruits of thy Faith, eyther in the workes of Pietie towards him, or of Charitie towards thy Brethren.

7 God hath elected thee and chosen thee, before all time, to life and glory, therefore care not though man reiect thee, 1 *Iohn.* 3. 1.

8 Though thou canst not see thy friends here with comfort, yet ere long thou shalt see G O D as hee is, 1 *Iohn* 3. 2.

Preparatives against Pouertie.

BEcause that Pouertie, as it is intollerable to the carnall man, driuing him eyther to despayre in God, or to murmure against God, or to take some bale and sinister courses against his owne soule; so, it is burthen some to the carnall part of a Christian, chiefly concurring with sicknesse; when Family-charges growing, strength to labour in his calling fayling, diseases increasing, friends shrinking backe, the meanes of his maintenance fayles: for which cause the wise *Aguur* prayed against it, *Prou. 30. v. 9.* let these considerations moue thee yet to take vp this crosse patiently, and to follow Christ.

1 Because it is the prouidence of God that thou shouldest be poore: the Lord hath tempered these two estates so in this life, riches and pouertie, that they may be both to his glory. *The rich and the poore meete together, the Lord is the maker of them all, Prou. 22. 2. Prou. 29. 13.* He will haue the rich and poore mingled together here, *Lazarus* and *Dines*, *Luke 16.* euen as hee will haue Sheepe and Goates, Corne and Tares, good and bad together (as the *Israelites* and *Egyptians* dwelt together ^a) till that great day of seperation ^b, there-

^a Gen. 47.

^b Mat. 25.

33. 34.

therefore submit thy heart, and subiect thy soule to the will, the worke, the pleasure, and the prouidence of God.

2 Thy case is not singular, nor thy crosse alone: there are thousands at this day that drinke deeper in this bitter cuppe then thou: how many hast thou heard of; how many knowest thou of Gods deare Children, that haue and are vtterly exhaust and spent? some by shipwracke or Pyrates by Sea, some by Fire, some by Theeues and Robbers, some by bad Seruants, some by bad Debtors and Customers, some by Suertiship, some by prodigall and vnthriftie Children, some this way, some that, and some by the Surgions and Physicians, like the woman in the Gospell, vvhich perhaps is thy case? Now, what euer the meanes be of thy impouerishing. God is the Author of it, afflicting thee with it, as a tryall of thy Faith, and to excite thy prayers: or inflicting it as a punishment of thy sinnes. *Iob* knew well that Sathan could not stirre vp the tempest to blow downe his house, nor the Chaldeans and Sabeans take away his goods, without a commission or permission from God; therefore with him haue thou recourse vnto God: say, *The Lord giues, and the Lord takes away, blessed be the name of the Lord, Iob 1. 21. 22.*

3 Pouertie is no token of Gods displeasure

to thee : for, as it is no argument that the Lord loues a wicked man, because he is rich, so it is no argument that God reiects the godly, because they are poore : nay, vvhere wealth and wickednesse, pouerty and pietie, concurre, it testifies Gods wrath vpon the wickedly wealthy, setting them in slippery places, feeding them like Swine, with the mast of the world, against the day of slaughter : and giuing them their portion in this life, as was seene in *Nabal*, the two rich *Charles* in *Saint Lukes* Gospell, with diuers others. Besides, it is Gods loue to his Children to keepe them bare here, to that end he may the better blesse them. The Seruant sometimes hath a greater portion then the Sonne for a time; the slaue is better fed and clad then the Heyre, that is kept at hard meate till his inheritance fall, yet the Father loues the Heyre better. The poore Sheepe that the Housholder meanes to hold and to keepe, goes in a bare pasture, a short common, is straitely folded in the night, kept in obedience by the Shepheard and his Dog, once a yeere coldly washt and nearely shorne; but his Oxe or Bullocke that hee purposeth to butcher and kill, hee puts in a fat pasture to feede, hee goes grazing at libertie in Summer, is stall-fed and housed in Winter. Apply this to thine owne particular, if thou beest poore, and poore in spirit, thou art Gods Heyre

Psal 37.3.
7.18.19.

Ponder
well,
Psal. 49.6.
7.8.9.11.
12.13.14.
Eccl 19.20.
reade it all
and apply
it: *so Iob*
chap. 5.

Heyre of his inheritance, Gods Sheepe of his pasture. The wicked, though wealthy, are slaues and bond-men, 1. to Sathan, 2. to their Lusts, 3. to their Wealth, 4. to the World: they are fat Oxen, fat Bulls of Basan, like the Oxe and the Asse that know not their Master, like the Horse and Mule, without vnderstanding. *Esay 1. 4.*

Now, how much is thy case better then theirs *? thou art crazed in the outward scarberd, thy outward man; but they are false met. tall^a which shall be burnt and broken, their soules damned when their bodies dye. *Vide Christi. solt hom. de Diuite & Lazaro, 4 & hom. 13. in 2Cor. 2^a Psal. 37.*

4 A little that thou hast with the feare of God, is better then great riches of the vngodly, see *Prou. 16. 8. Psal. 37. 16.* 17

5 All things fall out to the best to those that feare G O D; yea, *all things*^b, and euery thing, as well pouertie as riches. G O D is thy Physitian, thou art his Patient: the Physitian knowes better then the Patient what is good for him. *b Rom. 8. 18*

6 If the Lord had fore-scene that a rich estate, and an higher pitch had beene good for thee, thou shouldest haue had it: but hee knowes what is best for thee, how ere thy corrupt desires incline this way or that way. The Father will not giue the Childe a Sword or Knife, though hee cry for it, he knowes it will hurt him. How knowest thou with what heart thou

Mat. 25.

thou shouldest haue vsed, with what hand thou shouldest haue imployed thy Tallents of wealth if thou hadst them? whether in the practise of sinne, and workes of darknesse, as dangerously to thy soule, as a Childe, or a mad man, vse a sharpe weapon, to the hurt of their owne or others bodies?

7 Pouertie hinders not the acceptance of thy Prayers, Teares, Cryes, and Sacrifices vnto thy God. A wise poore man hath not so free access in earthly Courts, to earthly Kings, as silken Courtiers; but, *The Lord heares the desires of the poore, hee bends his eare vnto them, Psal. 10. 17. For the sighes of the poore I will vp (saith the Lord) and helpe them, Psal. 12. 5. The Lord turnes vnto the prayers of the desolate, and despiseth them not, Psal. 102. verse 17. Psal. 145. ver. 18, 19. The mighty Iehouah, the King of Heauen, will heare, and helpe, and relieue thee, when the haucie, and high minded, and wealthy, and wicked witty of the world, are with their sacrifices reiecte^d, like Caines^d:*
 14 For, *the Lord heales those that are broken in heart, and bindeth vp their sores: yea, the Lord relieneth the meeke, but abaseth the wicked to the ground, Psal. 147. ver. 2. v. 6. Agar^e and her Childe, in their pouertie and distresse in the Wildernesse, after they were cast out of Abrahams house, cryed to the Lord, being like to perish for want of water: so did the*
 Israelites,

c Esay 1. 13

14

Ier 7. 10. 11

Prou. 28. 9

Psal. 51. 16

vor. 7.

d Gen. 4. 5.

Israelites in the extremities of their thirst^f, and *Moses* for them, complaine vnto the Lord in a Land where no water was: so did *Sampson* call on the Lord, after his conquest of the Philistines, being ready to faint for drinke, and the Lord heard their distresse, and granted their desires: *Agars* eyes were opened, and she saw a fountaine; *Moses* smit the rocke, and the water gushed out; *Sampsons* Iaw-bone of an Asse sent out a spring of water: many are the like examples. *This poore man cryed vnto the Lord, and hee heard him*, saith *Dauid*: so did this, and this, and this. Oh then be thou patient, and penitent, and pious, and thou shalt still finde God gracious, in the midst of thy grievances.

8 Consider, that if thou be poore in thy spirit, as in thy outward estate, thou art rich in Christ (euen as the good Seruant is the Lords Free-man) thou art the Lord of all the Creatures sublunarie^h, in title and interest, how euer the wicked (to whom all things are impure,) as Rebels and Traytors to God, vsurpe them from thee. As thou hast an interest in CHRIST, so to all the Creatures. Christ is all in all vnto theeⁱ: if thou beest naked, hee is the Wedding-garment to thee; if blinde, his Spirit is Eye-salue; if hungry, hee is the Manna, ^kthe bread of life, the bread of Heauen; if thirsty, hee is the fountaine of water,
of

^f Exod. 17.

3. 4. 5. 6.

^h Iudg. 15.

18. 19.

As hee cryed

and hee heard him

1. 2.

^h Psal. 3. 6.

7. 8.

ⁱ Reuel. 3.

17. 18.

^k Iohn 6. 48

18

John 4.14. of ^l living water; if in want, thou hast a King-
^m Luke 13. dome ^m; if kept bare for a time, yet thou art an
³²
ⁿ Rom. 8.17 Heyre ⁿ, and a Coheyre with him; though
^o 1am. 2.6. reiected of men, yet elect of him. ^o *Hearken my
 beloued Bresbrin, hath not God chosen the poore
 of this world, that they should be rich in faith, and
 heyres of the Kingdome which hee promised to
 them that loue him, Iames chap. 2. 6. Let this
 be to thee like Sugar vnder the tongue of the
 Childe; let it not goe, but sucke comfort
 from it.*

*Animus est,
 qui beneim-
 perat ma-
 trimonio &
 virginitate.
 Chrys.*

9. Pouertie is no hinderance to thy salua-
 tion: *Lazarus* was sauéd, *Luke* 16. yea, though
 neyther Pouertie nor Riches simply of them-
 selues, please God. no more then Marriage or
 Virginitie; but the sanctified heart in the right
 vse of both: there being rich men in Heauen,
Abraham, the Patriarkes, *Dauid*, *Salomon*,
Iob, &c. who were here rich in grace: and
 impatient and impenitent poore men in Hell,
 who were here as destitute of goodnesse, as of
 goods; of heauenly wisdom as of wealth; of
 faith as of friends; yet neuerthelesse there is
 more perill in the rich estate: 1. both as
 riches ^p puffe vp the heart: 2. as they are
 weapons of tyrannie and oppression, as in *A-
 bab* 9: 3. as they are got with fraudulencie:
 4. kept with diffidence and anxietie: 5. meanes
 of Idolatrie: 6. Thornes ^s to choake the
 seede of the Word: 7. Snares of the Diuell,
 to

POsea 13.6
Prov. 30. 8
1 Kin. 21.
1 Eph. 5.5.
Col. 3. 5.
1 Tim. 6.17
Lu. 7 8.14

against severall Crosses. 511

to fetter the soule: 8. barres out of Gods kingdom^e. Therefore as some Philosophers cast away their wealth into the water, because it hindered their Philosophicall studies: so, it were good for rich men, according to Christs desire^x, commaund, and Injunction, to cast their wealths on the watry faces of the poore y, to make them friends of the vnrighteous *Mammon*, &c. least they incurre the vvoes denounced, *Iames* 5. 3. 2. 3. *Luke* 6. 24. But there are no such baies, and snares, and traps, in Pouertie; if the rich yong man in *Mathewes* Gospell^z, had beene poore, perhaps hee had followed CHRIST, vvith as great facilitie and felicitie, as *Peter*, *Andrew*, *Iames*, and *John*, those poore Fishermen^a; if his Cable had beene vntwisted, it had gone thorow the Needles eye. Oh how comfortable may this crosse be to thee, that it cannot of it selfe, crosse thee of Heauen, nor curse thee in Hell.

10 Besides, the poorer thou art, the fewer Tallents thou hast receiued^b: the lesse that is committed to thy disposing, the easier shall be thy reckoning and thy accounts, when thou shalt be demaunded an account of thy Stewardship, and the vse of thy tallents, at the Lords great Audit, when hee comes to Iudgement, *Luke* 16. 2.

11 Euen for the things of this life, though

^z 1 Tim. 6. 9.

^y Mat. 19.

^{23. 24.}

^x Iob. 12. 8.

^y Eccl. 11. 1.

Luke 14.

¹²

^z Mat. 19.

^{21. 22.}

^a Mat. 4. 20

^{21. 22. 23.}

^{24.}

^b Mat. 25.

^{14. &c. 29.}

^{30.}

Luke 19. 12

^{13. &c.}

though it appeare not so to carnall reason, yet the Lord hath a care of thee, and will administer vnto thee things needfull, though not superfluous. For, thy heavenly Father, like an earthly father, may see his childe need, but not bleed: for, *the Lord will not famish the soule of the righteous*, *Prou. 10. 3.* Though hee suffer thee to want for a time, yet hee will helpe in due season: hee brings the needy out of the dust, the poore out of the dung ^c, and *Ioseph* out of prison ^d. *Dauid* neuer saw the righteous forsaken, nor their seede begging their bread. *The Lord will replenish the soules of the Priests with fatnesse, and his people shall be satisfied with goodnesse*, *Ier. 31. 14. Iob 5. 16. 19. 20. 21. 22.* Therefore cast thy care vpon God, hee careth for thee. How carefull was CHRIST for the two poore marryed couple, in turning their water into wine? *Iohn 2. 6. 7. 8.* The like care the Lord hath ouer euery poore marryed couple, that haue small meanes, great charge: for, *The eyes of the Lord are vpon them that feare him, and that put their trust in his mercy, to deliuer their soules from death, and to feede them in the time of dearth*, *Psal. 33. 17. 18.* Thus hee fed *Iacob* and his Children, when there was a dearth in Canaan ^e, hee sent *Ioseph* before into Egypt ^f, in his speciall providence to provide for them. So God fed his Israell, like Sheepe, in the wildernesse, with Angels food ^g,
and

^c Gen. 43. 1

Chap. 47. 11

^f Psal. 105

16 17. 18.

^g Ver. 39. 40

and water from the Rocke. Thus Christ fed his fainting auditors in the Desart with bread and Fishes^k; as he did his Disciples vpon the shore with the same dyet^l. Yea, hee still feedes all his, hee feedes euen the wicked; hee giues a soppe to *Judas*^k; nay, hee feedes the Eagles, Crowes, and Rauens, Birds and Beasts. Nay, hee clothes the Lillies, and will hee not feede and clothe thee and thine, oh thou of little faith?

Ponder well Christs seauen arguments in the sixt of *Mathew*, against thy diffidence: if thou couldest but rest in him, and relie vpon him by faith: though the Lyons should want and suffer hunger, though the Lyons and and Buls of Basan, the great ones of the world, should be famished, as were some in the siege of Samaria and Ierusalem, yet thou shouldest want nothing that is good. If thou hast faith but as a graine of Mustard-seede, in truth and sinceritie, which extends to thy body as well as thy soule, ere thou shouldest perish the very Heauens should raine Manna, as it did on the Israelites^l, the Rocke should giue her water^m, yea, the law-bones of Beasts should afford thee moysture, as to *Sampson*ⁿ; the very Rauens, nay, the Angels should feede thee, as they did *Elias*^o; the very Fishes of the Sea should afford thee siluer, as they did *Peter*, *Mat.* 17. 27.

^k *Marke* 6.

35. 42.

^l *Iohn* 21. 9

^k *Ioh.* 13. 26

^l *Exod.* 16

15

^m *Exod.* 17

6.

ⁿ *Iudg.* 15.

19.

^o *1 King.* 17

6.

Ch. 19. 5, 6.

12 Mans life doth not consist in abundance
Deut. 8. 13. of earthly things, *Luke 12. 15.* *Man liues not*
by bread onely; *Mar. 4.* God can blesse a small
 pittance and portion vnto thee: hee can mul-
 tiply a few Loaves and Fishes to the feeding
 of thousands P; hee can increase the little
 Oyle in the Cruize⁹, and the Meale in the
 Barrell, to the poore widdowes, to the susten-
 tation of their families, and the paying of their
 Creditors, to whom they are indebted, *2 Kings*
Dan. 1. 12: 4. 2. 3. Hee can make *Daniel* and his three
 13. Companions, prosper, looke and like as vvell
 with pease and pulse to eate, and water to
 drinke: nay, to be sayrer and better liking for
 three yeeres together, then those Children
 that eate meate of the Kings portion, and
 dranke of the Kings Wine, *Dan. 1. 12. 13.*
 14. 15. As it is all one for the Lord to saue
 with many or with few, *1 Sam. 14. 6.* to ouer-
 throw whole Armies with a few Water-lap-
 pers^r, with a Warriour and his Armour-
 bearer^s, by a Boy, or a Shepheard^r; yea, to
 slay a thousand with the Iaw of an Aise, in the
 hand of a strong man^u, so it is all one vvith
 him to feede and to foster thee with this por-
 tion or that, with course meates or cares, to
 sustaine and maintaine thee and thine vvith
 great meanes, weake meanes, small meanes,
 no meanes, or contrarie to all meanes: how
 many (if we belecue Histories and experience)
 both

1 Marke 6.

Luke 9. 13.

11 King. 17

14.

Dan. 1. 12:

13.

1 Judg. 7. 5.

6.

1 Sam. 14

13 14.

1 Sam. 17

50

1 Judg. 15.

15

both in sieges of Cities by land, and in stormes and extremities by Sea, haue beene preserued for a long time, euen with such meates as nice and daintie stomackes would lothe and detest vnlesse hunger were the Cooke; as the flesh of Horses, milke of Mares, Frogs, Mice, Rats; nay, greene Hearbes, Plants, Grassie, and Leather of shooes. What small portion of bread hath glewed and holden the life and spirit together, for many dayes together; yea, euen Tobacco it selfe, that much vsed, abused Plant, I haue wondered to heare Marriners relate?

It were much that a Daughter should nourish her Father, by opportunities to visit him in prison, such a time, by yeelding her onely breasts to be suckt by him, that the expectations of all those that commanded hee should be famished to death, were frustrate, (if the Authors may be credited) vnlesse that Gods helpe were able to blesse small meanes aboue humane hopes. Euen the crummes will suffice *Lazarus*; neyther doe I thinke that hee dyed of famine, but eyther naturally, or by the violence of his diseases: I am perswaded God provided both crummes and crusts for him else-where (if there were such a *Lazarus* historically, as the most thinke; and not Parabolically as *Salmeron* and others discusse,) so will the Lord provide for thee.

13 The best of Gods Children haue beene as poore as thou now art; euen Christ the Son of God by nature^x, heyre of the earthy, and of the nations^z, whose al things are^a, was here on earth poore. So was *Iob*, *Iob* 1. 15. 16. so *Elias*, 1 *Kin.* 17. 11. begging a peece of bread; the Apostle *Paul* and *Peter*, and the rest of the Disciples, poore Fishermen, wanting siluer and gold, *Acts* 3. 6. So were there in euery place poore Saints, as in Macedonia, in Ierusalem, and else-where, in the Apostles Ministerie, 1 *Cor.* 4. 11. So from time to time, the most excellent of the Saints, such as waited for the comming of Christ, that they might receiue a better resurrection, vvere without house and harbour, meanes and muni-
^{Heb. 10. 34} tion, Tossed to and fro, wandring vp and downe in sheepe skins and goate skins, being destitute, afflicted, tormented, *Heb.* 10. 34. *Heb.* 11. 35. 36. 37. To which, besides these before and in the Apostles times, wee might adde those and many millions recorded by *Eusebius*, the Tripartite Historie, and the Centuries: of such that were in the same case, in the persecution, eyther of heathenish or hereticall Emperours; chiefe-ly by Arrians, amongst whom were *Athanasius* and *Corystome* in their time, as also those that were spoyled by the Gothes and Vandals.
^{1 Sam. 21.} What neede I mention *Dauid*, that was almost
^{3. 4.} famished, till hee ate the Shew-bread? so the stocke of *Dauid*, *Ioseph* and *Mary*, the mother of
of

^x *Heb.* 1. 1.^y *Vers* 2.^z *Psal.* 2. 8.^a *Psa.* 50 10

of Christ, whose offerings of Turtle-Doues, for want of better sacrifices, shewed they were not rich^b, yet the Lord supplied their wants to carry Christ into Egypt, by sending the Wise-men of the East, with gold vnto them, *Mat. 2.* euen as the Lord will supply thy wants vpon the like occasions, for his glory and thy good : or if thou liue poorely, or dye in debt, as many of the Lords seruants haue done ; yet, if thou haue Christ and the riches of his mercies by faith, thou art rich enough, liuing and dying.

Obiect. But this perhaps troubles thee, that thou hast beene in a good estate, and art now declining, and at the lowest ebbe.

Ans. Since this is a burthen, it is a miserie to haue beene happy, yet euen the very Philosophers, as *Seneca* and others, besides *Petrarcke*, haue prescribed comforts in this crosse : but the word hath balme plenty for this sore, the Saints haue tryed the like, as did *Iob* whose plentie ebd to pouerrie, *Iob 1. & 2.* and did flow againe to plenty. *Iob 42.* So the Disciples of Christ were indifferent prosperous, till Christs death, after which they vvere in stormes, *Luke 22. 35. 36.* So *Ieremy* for eightene yeeres had comforts in his Ministry, but, after, whips,

imprisonments, and pouerrie : thou art not exempted from drinking of these cups, neyther needest thou feare to pledge the Saints.

FINIS.

To the READERS.

Friendly Readers these Errors, with others, whether in words or syllables, in misse-quoting or wrong pointing of some places, which haue past the Presse in my absence, by reason of the close writing of my Copie, I pray you censure fauorably and correct friendly.

Also I desire you to take notice, that as I haue added (more then I did preach) some Histori-
call Amplifications from pag. 273. to 278. as also, from pag. 305. to pag. 318. so I haue left out the Marginall Quotations as needlesse for the vnlearned, that neyther read nor regard them: as for the learned I referre them to Zwinger his *Theatrum humanæ vitæ*, Lonicer his *Theatrum Historicum*, Grosij *Historicæ Tragicæ*, Osiander his *Epitome of the Centuries*, Textor his *Officina*, Diogenes Laertius, Valerius Maximus, Fulgus &c. From all whom I haue epitomized these Histories, as they from others.

E R R A T A.

PAge 60. line 20 for *Bolserus* read *Bolsecus*. p. 123. l. 23. for *dispertment* r. *disportment*. p. 133. l. 13. for *Segor* r. *Seor*. p. 169. l. 17. for *renys* r. *remis*. p. 182. l. 8. for *Licinus* r. *Licinius*. p. 283. l. 12. for *Cressus* r. *Cressu*. p. 314. l. 11. for *Gods* r. *God*. *ibid*. l. 28. for *Orescence* r. *Crescence*. p. 456. (in *morgipe*) for *Haidon* r. *Chambers*.

F I N I S.

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